

Henry Boomer T
T H E
D O C T R I N E
O F T H E
N E W J E R U S A L E M
C O N C E R N I N G T H E
L O R D.

TRANSLATED FROM THE ORIGINAL LATIN
O F T H E
Hon. EMANUEL SWEDENBORG.

In that Day shall there be One Jehovah, and his Name One.
ZECH. xiv. 9.

T H E T H I R D E D I T I O N.

L O N D O N:

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Elizabeth White
Her Book



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THE
AUTHOR'S PREFACE.

SOME Years ago the five following Works were published, viz. 1. A TREATISE CONCERNING HEAVEN AND HELL. 2. THE DOCTRINE OF THE NEW JERUSALEM. 3. OF THE LAST JUDGMENT. 4. OF THE WHITE HORSE. 5. OF THE PLANETS AND EARTHS IN THE UNIVERSE: In which Works were manifested many Things, that have hitherto been unknown. Now, by Command of the Lord, who has been revealed to me, the following Works are to be published:

THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.

THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE.

THE

THE DOCTRINE OF LIFE FOR THE
NEW JERUSALEM, FROM THE PRECEPTS
OF THE DECALOGUE.

THE DOCTRINE OF THE NEW JERU-
SALEM CONCERNING FAITH.

CONTINUATION CONCERNING THE
LAST JUDGMENT.

ANGELIC WISDOM CONCERNING DI-
VINE PROVIDENCE.

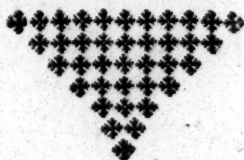
ANGELIC WISDOM CONCERNING DI-
VINE OMNIPOTENCE, OMNIPRESENCE,
OMNISCIENCE, INFINITY, AND ETER-
NITY.

ANGELIC WISDOM CONCERNING DI-
VINE LOVE AND DIVINE WISDOM.

ANGELIC WISDOM CONCERNING LIFE.

I say the *Doctrine of the New Jerusalem*,
and thereby I mean the *Doctrine for the*
New Church, which is to be established
by the Lord at this Day; for the Old
Church has come to it's End, as may
appear evident from what has already
been said in the Treatise concerning the
LAST

LAST JUDGMENT, n. 33 to 39, and from what remains to be further said in the Works above mentioned. That by the New Jerufalem, which in the 21ſt Chapter of the Apocalypſe is foretold ſhould come after the Judgment, is meant a New Church, may be ſeen in the laſt Article of the preſent Treatiſe.



PREFACE

LAST JUDGMENT, 13 to 30, and
from what known to be further and in
the World about a hundred. These by
the New Testament which in the 2d
Chapter of the Epistle to the
Hebrews, where the
mean a New Covenant may be seen in
the 1st Article of the present Treaty.

THE
DOCTRINE
OF THE
NEW JERUSALEM
CONCERNING THE
LORD.

*That the whole Sacred Scripture treats of
the Lord, and that the Lord is the
Word.**

I. WE read in John, "In the Beginning
" was the Word, and the Word
" was with God, and God was the Word: The
" same

* The Reason why the Word LORD is made Use of, and not
Jehovah, is, because JEHOVAH in the Old Testament is cal-
led the LORD in the New Testament; which is evident from
the following Passages: "Hear, O Israel, JEHOVAH your God
" is One JEHOVAH, and thou shalt love JEHOVAH God with
" all thy Heart and all thy Soul." It is thus written in the

B

Book

"same was in the Beginning with God : All
 " Things were made by Him ; and without Him
 " was not any Thing made that was made : In
 " Him was Life, and the Life was the Light of
 " Men ; and the Light shineth in Darknes ;
 " but the Darknes comprehended it not."
 Moreover, " The Word was made Flesh, and
 " dwelt amongst us, and we beheld his Glory,
 " the Glory as of the Only-begotten of the Fa-
 " ther, full of Grace and Truth," Chap. i. 1,
 2, 3, 4, 5, 14. The same Evangelist further
 adds, " Light is come into the World, but
 " Men loved Darknes rather than Light, be-
 " cause their Deeds were evil," Chap. iii. 19.
 And in another Place, " While ye have the
 " Light, believe in the Light, that ye may be the
 " Chil-

Book of Moses ; but it is expressed in the following Manner in
 the Gospel of Mark, " The LORD your GOD is One LORD,
 " and thou shalt love the LORD THY GOD with all thy Heart
 " and all thy Soul," Chap. xii. 29, 30. Again, Isaiah saith,
 " Prepare ye the Way of JEHOVAH, make strait in the Desert
 " a Highway for our God : " which is thus expressed in Luke,
 " Thou shalt go before the Face of the LORD to prepare his
 " Way." The same Distinction is also made in other Places.
 The Reason of this was, because they (to whom the Lord and
 his Disciples spake) durst not name the Word Jehovah on Ac-
 count of it's Sanctity ; and a further Reason is this, that by
 Jehovah is meant the Divine Esse which was from Eternity, and
 the Humanity was not that Esse. See the Universal Theology,
 No. 18 to 26, and No. 27 to 35.

“Children of the Light. I am come a Light
 “into the World, that whosoever believeth on
 “Me should not abide in Darkneſs,” Chap.
 xii. 36, 46. Hence it is evident, that the LORD
 is GOD from Eternity, and He Himſelf is that
 LORD, who was born in the World; for it is
 ſaid, the Word was with God, and God was the
 Word; as alſo, that without Him was not any
 Thing made that was made: And again, that
 the Word was made Fleſh, and they ſaw Him.
 Why the Lord is ſaid to be the Word, is little
 underſtood in the Church; but he is ſo called
 becauſe the Word ſignifies Divine Truth,
 Divine Wiſdom; and the Lord is Divine Truth
 itſelf, or Divine Wiſdom itſelf; for which
 Reaſon he is alſo called the Light, that came
 into the World. Forasmuch as Divine Wiſ-
 dom and Divine Love conſtitute but One, and
 were from Eternity as One in the Lord, it is
 therefore further ſaid, “In Him was Life, and
 “the Life was the Light of Men:” Life is Di-
 vine Love, and Light is Divine Wiſdom. This
 Unity [*hoc unum*] is what is ſignified by, “In
 “the Beginning the Word was with God, and
 “God was the Word:” Being with God means
 in Him, for Wiſdom is in Love, and Love in
 Wiſdom; this is alſo ſpoken of in another
 Place in John, “Glorify thou Me, Father, with

4 *Doctrine of the New Jerusalem*

“ thine own Self, with the Glory which I had
“ with thee before the World was,” Chap.
xvii. 5. With thine own Self, means in thy
Self: Hence it is also said, that God was the
Word: It is likewise declared in other Places,
that the Lord is in the Father, and the Father
in Him; as also, that the Father and He are
One. Now as the Word is Divine Wisdom
originating from Divine Love, it follows, that
it is JEHOVAH Himself, consequently the Lord,
by whom all Things were made that are made;
for all Things were created by the Divine Wis-
dom that originates from Divine Love.

2. That the same Word is here meant, that
was manifested by Moses, the Prophets, and the
Evangelists, may evidently appear from this Con-
sideration, that it is the Divine Truth itself,
from which is derived all the Wisdom that exists
with Angels, and all spiritual Intelligence with
Men; for Angels have in the Heavens the very
same Word or Scriptures that Men have in the
World, save only, that with Men the Word is
Natural, whereas in the Heavens it is Spiritual:
And inasmuch as the Word is the Divine Truth,
it is also the Divine Proceeding, and this is not
only from the Lord, but it is also the Lord Him-
self. As the Word is thus the Lord Himself,

all

all the Word in general, and each Part in particular, is written concerning Him alone ; for from the Prophet Ifaiah unto Malachi, there is not a single Thing that does not relate to the Lord, or that, being in the opposite Sense, is not contrary to the Lord. That this is the Case, hath heretofore been seen by no Person ; but nevertheless every one has a Capacity to see this, provided that he knows it, and thinks thereof whilst he is reading ; and farther knows, that there is not only a Natural Sense of the Word, but also a Spiritual Sense contained in it ; and that in that Sense, by the Names of Persons and of Places is signified Something of or belonging to the Lord, and consequently Something from Him relative to Heaven and the Church, or Something opposite thereto. Now whereas all and singular the Things of the Word are written concerning the Lord, and since the Word is the Lord, as being the Divine Truth, hence it will appear why it is said, that “ The Word was made Flesh, and dwelt
“ amongst us, and we saw his Glory ;” and also why it is said, “ While ye have Light, believe
“ in the Light, that ye may be the Children of
“ Light. I am come a Light into the World :
“ He that believeth in Me, shall not abide in
“ Darkness.” The Light here spoken of is

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Divine Truth, consequently the Word. Hence also it is, that every Man, who at this Day worships the Lord only, and prays unto him for a right Comprehension of the Word, whilst he is reading it, is enlightened in the same.

3. We shall shew here in a few Words, what has been said concerning the Lord in all the Prophets of the Old Testament, from ISAIAH unto MALACHI. I. That the Lord was to come in the Fulness of Time, which was when he should no longer be known by the Jews, and when consequently there was Nothing of a real Church remaining with them; and that unless he should then come into the World and reveal himself, Mankind would perish in eternal Death; as the Lord also said in John, "Unless ye believe that I am, ye shall die in your Sins," viii. 24. II. That the Lord was to come into the World, to accomplish a complete or final Judgment, and thereby subjugate the then prevailing Power of the Hells, which was effected by spiritual Combats, or Temptations admitted to assault the Humanity derived from the Mother, and by continual Victories then obtained; and that unless those Hells should be so subjugated, no Mortal could possibly be saved. III. That the Lord should come into the World, in
Order

Order that he might glorify his Humanity, that is, unite it to the Divinity which was in Him by Virtue of Conception. IV. That the Lord should come into the World, in Order that he might establish a New Church, which should acknowledge Him as it's Redeemer and Saviour, and by Love and Faith towards Him be redeemed and saved. V. That He would then establish Order in Heaven, so that it should make one with the Church. VI. That the Passion of the Cross would be the ultimate Conflict or Temptation, by which He would fully conquer the Hells, and perfectly glorify his Humanity. That the Word treats of Nothing else, may be seen in the small Treatise concerning the Sacred Scripture.

4. By Way of Confirmation of the above, I shall, in this first Article, adduce only such Passages from the Word as make Mention of THAT DAY, IN THAT DAY, and IN THAT TIME; in which, by Day and Time is signified the Coming of the Lord. Thus, in ISAIAH: And it shall come to pass in the LAST DAYS, that the Mountain of the House of Jehovah shall be established in the Top of the Mountains. Jehovah alone shall be exalted IN THAT DAY. The DAY of Jehovah of Hosts shall be upon every
every

every one that is proud and lofty. IN THAT DAY a Man shall cast away his Idols of Silver and of Gold. Chap. ii. 2, 11, 12, 20. IN THAT DAY the Lord Jehovih will take away the Bravery of their tinkling Ornaments. Chap. iii. 18. IN THAT DAY shall the Branch of Jehovah be beautiful and glorious. Chap. iv. 2. They shall roar against them IN THAT DAY; and shall look down upon the Earth, where behold Darkneſs and Sorrow; and the Light ſhall be darkened in the Ruins thereof. Chap. v. 30. And it ſhall come to paſs IN THAT DAY, that Jehovah ſhall hiſs for the Fly that is in the uttermoſt Part of the Rivers of Egypt. IN THE SAME DAY the Lord ſhall ſhake in the Paſſages of the River. IN THAT DAY he ſhall vivify. IN THAT DAY there ſhall be Briars and Thorns in every Place. Chap. vii. 18, 20, 21, 23. And what will ye do IN THE DAY of Viſitation, which ſhall come? IN THAT DAY the Remnant of Iſrael ſhall ſtay upon Jehovah the Holy One of Iſrael in Truth. Chap. x. 3, 20. IN THAT DAY there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People, to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious. Particularly IN THAT DAY the Lord ſhall again recover the Remnant of his People. Chap. xi. 10, 11.

IN

IN THAT DAY thou shalt say, O Jehovah, I will praise thee. IN THAT DAY shall ye say, Praise Jehovah, and call upon his Name. Chap. xii. 1, 4. THE DAY of JEHOVAH is at Hand, it shall come as Devastation from Schaddai; behold, THE DAY of JEHOVAH cometh, cruel both with Wrath and fierce Anger. I will shake the Heavens, and the Earth shall remove out of her Place IN THE DAY of his fierce Anger. Her TIME is near to come, and her Days shall not be prolonged. Chap. xiii. 6, 9, 13, 22. And IN THAT DAY it shall come to pass, that the Glory of Jacob shall be made thin. AT THAT DAY shall a Man look to his Maker, and his Eyes shall have Respect to the Holy One of Israel. IN THAT DAY shall the Cities of Refuge become like the Desarts of a Wood. Chap. xvii. 4, 7, 9. And the Inhabitant of this Isle shall say IN THAT DAY, Behold our Expectation. Chap. xx. 6. IN THAT DAY shall five Cities in the Land of Egypt speak the Language of Canaan. IN THAT DAY there shall be an Altar to Jehovah in the Midst of the Land of Egypt. IN THAT DAY there shall be an Highway out of Egypt to Assyria; and Israel shall be in the Midst of the Land. Chap. xix. 18, 21, 24. For IT IS A DAY of Trouble, and of Treading down, and of Perplexity, by Jehovah

vah of Hosts. Chap. xxii. 5. **IN THAT DAY** the Lord shall punish the Host of the High Ones that are on high, and the Kings of the Earth. And after **MANY DAYS** shall they be visited; then the Moon shall be confounded, and the Sun ashamed. Chap. xxiv. 21, 22, 23. Jehovah shall say **IN THAT DAY**, Lo, this is our God, whom we have waited for, that he may deliver us. Chap. xxv. 9. **IN THAT DAY** shall this Song be sung in the Land of Judah, We have a strong City. Chap. xxxvi. 1. **IN THAT DAY** Jehovah shall punish with his Sword. **IN THAT DAY** sing ye unto her, a Vineyard of red Wine. And it shall come to pass **IN THAT DAY**, that the great Trumpet shall be blown. Chap. xxvii. 1, 2, 13. **IN THAT DAY** shall Jehovah of Hosts be for a Crown of Glory, and for a Diadem of Beauty. Chap. xxviii. 5. And **IN THAT DAY** shall the Deaf hear the Words of the Book, and the Eyes of the Blind shall see out of Obscurity. Chap. xxix. 18. There shall be Rivers and Streams of Waters in **THE DAY** of the great Slaughter, when the Towers fall; moreover the Light of the Moon shall be as the Light of the Sun. **IN THE DAY** that Jehovah bindeth up the Breach of his People. Chap. xxx. 25, 26. For **IN THAT DAY** shall every Man cast
away

away his Idols of Silver, and his Idols of Gold. Chap. xxxi. 7. THE DAY of Jehovah's Vengeance, THE YEAR of his Recompences. Chap. xxxiv. 8. These two Things shall come to thee in ONE DAY, the Loss of Children, and Widowhood. Chap. xlvii. 9. My People shall know my Name; and IN THAT DAY, that I am He that doth speak, behold it is I. Chap. lii. 6. Jehovah hath anointed me to proclaim the acceptable YEAR of Jehovah, and THE DAY of Vengeance of our God, and to comfort all that mourn. Chap. lxi. 1, 2. THE DAY of Vengeance is in my Heart, and THE YEAR of my Redeemed is come. Chap. lxiii. 4.

So in JEREMIAH. IN THOSE DAYS they shall say no more, the Ark of the Covenant of Jehovah. At THAT TIME they shall call Jerusalem the Throne of Jehovah. In THOSE DAYS the House of Judah shall walk with the House of Israel. Chap. iii. 16, 17, 18. At THAT DAY the Heart of the King shall perish, and the Heart of the Princes, and the Priests shall be astonished, and the Prophets shall wonder. Chap. iv. 9. Behold, THE DAYS COME, saith Jehovah, when the Earth shall be vastated. Chap. vii. 32. They shall fall among them that fall in THE DAY of their Visitation. Chap. viii.

viii. 12. Behold, **THE DAYS COME**, saith Jehovah, that I will punish all them which are circumcised, with the uncircumcised. Chap. ix. 24. In **THE TIME** of their Visitation they shall perish. Chap. x. 15. There shall be no Remains among them; for I will bring Evil upon them in **THE YEAR** of their Visitation. Chap. xi. 23. Behold, **THE DAYS COME**, saith Jehovah, when it shall no more be said, &c. Chap. xvi. 14. I will shew them the Back and not the Face **IN THE DAY** of their Calamity. Chap. xviii. 17. Behold, **THE DAYS COME**, when this Place shall be devastated. Chap. xix. 6. Behold, **THE DAYS COME**, that I will raise to David a righteous Branch, and a King shall reign. In **THOSE DAYS** Judah shall be saved, and Israel dwell safely. Therefore, behold, **THE DAYS COME**, when they shall no more say, &c. I will bring Evil upon them in **THE YEAR** of their Visitation. In the **LATTER DAYS** ye shall understand it perfectly. Chap. xxii. 5, 6, 7, 12, 20. Lo, **THE DAYS COME**, that I will cause them to return. Alas! for **THAT DAY** is great, so that none is like it. In **THAT DAY** I will break his Yoke from off thy Neck, and will burst thy Bonds. Chap. xxx. 3, 7, 8. There shall be **A DAY**, that the Watchmen upon Mount Ephraim

Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God! Behold, THE DAYS COME, saith Jehovah, that the City shall be built to Jehovah. Behold, THE DAYS COME, saith Jehovah, that I will make a New Covenant with them. Chap. xxxi. 6, 31, 38. THE DAYS COME that I will perform the good Thing. In THOSE DAYS, and at THAT TIME, will I cause the Branch of Righteousness to grow up unto David. In THOSE DAYS shall Judah be saved. Chap. xxxiii. 14, 15, 16. I will bring my Words upon this City for Evil in THAT DAY. But I will deliver thee in THAT DAY. Chap. xxxix. 16, 17. THAT DAY of the Lord Jehovah of Hosts is A DAY of Vengeance, that he may avenge him of his Enemies. THE DAY of their Calamity is come upon them, and THE TIME of their Visitation. Chap. xlvi. 10, 21. Because of THE DAY that cometh to spoil. Chap. xlvii. 4. I will bring upon it THE YEAR of their Visitation. I will bring again the Captivity of Moab in the LATTER DAYS. Chap. xlviii. 44, 47. I will bring Calamity upon him, in THE TIME that I will visit him. Her young Men shall fall in the Streets, and all the Men of War shall be cut off in THAT DAY. In the LATTER DAYS I will bring again the Captivity. Chap. xlix. 8, 26,

39. In THOSE DAYS, and in THAT TIME, the Children of Israel shall come, they and the Children of Judah together, and seek Jehovah their God. In THOSE DAYS, and in THAT TIME, the Iniquity of Israel shall be sought for, and there shall be none. Wo unto them, for THEIR DAY is come, THE TIME of their Visitation. Chap. i. 4, 20, 27, 31. They are Vanity, the Work of Errors; in the TIME of their Visitation they shall perish. Chap. li. 18.

So in EZEKIEL. The End is come, the End is come; the Morning is come upon thee; THE TIME is come, it is a DAY of Trouble. Behold, THE DAY, behold, it is come. The Morning is gone forth; the Rod hath blossomed, Violence hath budded. THE TIME is come, THE DAY draweth near upon all the Multitude thereof. Their Silver and their Gold shall not be able to deliver them in THE DAY of the Wrath of Jehovah. Chap. vii. 6, 7, 10, 12, 19. They say, the Vision that he seeth is for many Days to come, and he prophesieth of THE TIMES THAT ARE AFAR OFF. Chap. xii. 27. They shall not stand in the Battle in THE DAY of Jehovah. Chap. xiii. 5. And thou profane wicked Prince of Israel, WHOSE DAY is to come in THE TIME that Iniquity shall have an End. Chap. xxi. 25. The
City

City sheddeth Blood in the Midst of it, that HER TIME may come. Thou art come even unto THY YEARS. Chap. xxii. 3, 4. Shall it not be IN THE DAY when I take from them their Strength? In THAT DAY shall thy Mouth be opened to him that is escaped. He that escapeth IN THAT DAY, shall come unto thee, to cause thee to hear it with thine Ears. Chap. xxiv. 25, 26, 27. In THAT DAY I will cause the Horn of the House of Israel to bud forth. Chap. xxix. 21. Howl ye! Wo, wo THE DAY, for THE DAY is near, even THE DAY of Jehovah is near; a cloudy DAY, it shall be THE TIME of the Heathen. In THAT DAY Messengers shall go forth from me. Chap. xxx. 3, 9. In THE DAY when thou shalt descend into Hell. Chap. xxxi. 15. I will seek out my Sheep, in THE DAY that thou art in the Midst of thy Sheep; and will deliver them out of all Places where they have been scattered in the cloudy and DARK DAY. Chap. xxxiv. 12. In THE DAY that I shall have cleansed you from all your Iniquities. Chap. xxxvi. 33. Prophecy and say, In THAT DAY when my People Israel shall dwell safely, shalt thou not know it? In the LATTER DAYS I will bring thee against my Land. In THE DAY that Gog shall come against the Land. In my Jealousy, and in THE

DAY of my Wrath have I spoken, surely IN THAT DAY there shall be a terrible Shaking in the Land of Israel. Chap. xxxviii. 14, 16, 18, 19. Behold, it is come, THIS IS THE DAY whereof I have spoken. And it shall come to pass IN THAT DAY, that I will give unto Gog a Place there of Graves in Israel. So the House of Israel shall know that I am Jehovah their God FROM THAT DAY forward. Chap. xxxix. 8, 11, 21.

So in DANIEL. But there is a God in Heaven that revealeth Secrets, and maketh known what shall be in the LATTER DAYS. Chap. ii. 28. And THE TIME came that the Saints possessed the kingdom. Chap. vii. 22. Understand, for at THE TIME OF THE END shall be the Vision. And he said, Behold, I will make thee know what shall be in the LAST END of the Indignation; for at the TIME APPOINTED shall be the Consummation. And the Vision of the Evening and of the Morning, which was told, is true; wherefore shut up the Vision, for it shall be for MANY DAYS. Chap. viii. 17, 19, 26. I am come to make thee understand what shall befall thy People in the LATTER DAYS; for yet the Vision is for many Days. Chap. x. 14. And some of them of Understanding

derstanding shall be proved and tried, to purge and make them white, even unto THE TIME OF THE END, because it is yet for a TIME appointed. Chap. xi. 35. And AT THAT TIME shall Michael stand up, the great Prince which standeth for the Children of thy People; and there shall be a TIME of Trouble, such as never was since there was a Nation. And AT THAT TIME thy People shall be delivered, every one that shall be found written in the Book. Chap. xii. 1. But thou, O Daniel, shut up the Words, and seal the Book, even unto THE TIME OF THE CONSUMMATION. From THE TIME that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate set up, there shall be a thousand two hundred and ninety Days. Thou shalt stand in thy Lot at THE END OF THE DAYS. Chap. xii. 4, 11, 13.

So in HOSEA. I will make an END of the Kingdom of the House of Israel. IN THAT DAY I will break the Bow of Israel. Great shall be THE DAY of Jezreel. Chap. i. 4, 5, 11. IN THAT DAY thou shalt say, My Husband. IN THAT DAY I will make a Covenant for them. IN THAT DAY I will hear. Chap. ii. 16, 18, 21. The Children of Israel shall return and seek Jehovah God, and David their

King, in the **LATTER DAYS**. Chap. iii. 5. Come, and let us return unto Jehovah; after two Days he will vivify us; in **THE THIRD DAY** he will raise us up, and we shall live in his Sight. Chap. vi. 1, 2. **THE DAYS** of Visitation are come, **THE DAYS** of Recompence are come. Chap. ix. 7.

So in **JOEL**. Alas for **THE DAY**! for **THE DAY** of Jehovah is at Hand, and as a Destruction from the Almighty is it come. Chap. i. 15. **THE DAY** of **JEHOVAH** cometh; **A DAY** of Darkness and Gloominess; **A DAY** of Clouds and of thick Darkness. **THE DAY** of **JEHOVAH** is great and very terrible; and who can abide it? Chap. ii. 1, 2, 11. **IN THOSE DAYS** I will pour out my Spirit upon the Servants, and upon the Handmaids. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible **DAY** of **JEHOVAH** come. Chap. ii. 28, 29, 31. **IN THOSE DAYS**, and in **THAT TIME**, I will also gather together all Nations. For **THE DAY** of **JEHOVAH** is near. **IN THAT DAY** the Mountains shall drop down new Wine. Chap. iii. 1, 14, 18.

So in **OBADIAH**. Shall I not **IN THAT DAY**, saith Jehovah, destroy the wise Men out of

of Edom? Thou shouldst not have rejoiced IN THE DAY of their Destruction, nor in THE DAY of their Distress. For THE DAY OF JEHOVAH is near upon all the Heathen. Verses 8, 12, 15.

So in AMOS. He that is courageous among the Mighty, shall flee away naked IN THAT DAY. Chap. ii. 16. IN THE DAY that I shall visit the Transgression of Israel upon him. Chap. iii. 14. Wo unto you that desire the DAY OF JEHOVAH; to what End is it for you? THE DAY OF JEHOVAH is Darknes and not Light. Shall not THE DAY OF JEHOVAH be Darknes and not Light? even very dark, and no Brightness in it? Chap. v. 18, 20. The Songs of the Temple shall be Howlings IN THAT DAY. IN THAT DAY, saith the Lord God, I will cause the Sun to go down at Noon; and I will darken the Earth in a clear Day. IN THAT DAY shall the young Men and fair Virgins faint for Thirst. Chap. viii. 3, 9, 13. IN THAT DAY I will raise up the Tabernacle of David that is fallen. Behold, THE DAYS COME that the Mountains shall drop sweet Wine. Chap. ix. 11, 13.

So.

So in MICAH. IN THAT DAY shall one lament and say, We be utterly spoiled! Chap. ii. 4. IN THE LAST DAYS the Mountain of the House of Jehovah shall be established in the Top of the Mountains. IN THAT DAY will I assemble her that halteth. Chap. iv. 1, 6. IN THAT DAY I will cut off thy Horses, and destroy thy Chariots. Chap. v. 9. The Visitation cometh; THE DAY that thy Walls are to be built. IN THAT DAY he shall come even to thee. Chap. vii. 4, 11, 12.

So in HABAKKUK. The Vision is yet for AN APPOINTED TIME; but at the End it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Chap. ii. 3. O Jehovah, revive thy Work IN THE MIDST OF THE YEARS, make it known. Chap. iii. 2.

So in ZEPHANIAH. THE DAY OF JEHOVAH is at Hand. IN THE DAY of Jehovah's Sacrifice I will punish the Princes and the King's Children. IN THAT DAY there shall be the Noise of a Cry. AT THAT TIME I will search Jerusalem with Candles. THE GREAT DAY OF JEHOVAH is near. THAT DAY is A DAY of Wrath.
A DAY

A DAY of Trouble and Distress. A DAY of Wasteness and Desolation. A DAY of Dark-ness and Gloominess. A DAY of Clouds and thick Darkness. A DAY of the Trumpet and Alarm. IN THE DAY of the Wrath of Jeho- vah the whole Land shall be devoured; for He shall make even a speedy Riddance of all them that dwell in the Land. Chap. i. 7, 8, 10, 12, 14, 15, 16, 18. Before THE DAY of JEHO- VAH's Anger come upon you. It may be ye shall be hid IN THE DAY of the Anger of Je- hovah. Chap. ii. 2, 3. Wait upon me until THE DAY that I arise up to the Prey, for my Determination is to gather the Nations, to pour upon them mine Indignation. IN THAT DAY shalt thou not be ashamed for all thy Doings? IN THAT DAY it shall be said to Je- rusalem, Fear not. AT THAT TIME I will undo all that afflict thee. AT THAT TIME I will bring you again. IN THAT TIME that I gather you, I will make you a Name and a Praise. Chap. iii. 8, 11, 16, 19, 20.

So in ZECHARIAH. I will remove the Ini- quity of that Land IN ONE DAY. IN THAT DAY shall ye call every Man his Neighbour under the Vine, and under the Fig-Tree. Chap. iii. 9, 10. And many Nations shall be joined
to

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to Jehovah IN THAT DAY. Chap. ii. 11. IN THOSE DAYS shall ten Men take Hold of the Skirt of him that is a Jew. Chap. viii. 23. And Jehovah their God shall save them IN THAT DAY, as the Flock of his People. Chap. ix. 16. My Covenant was broken IN THAT DAY. Chap. xi. 11. IN THAT DAY will I make Jerusalem a burthensome Stone for all People. IN THAT DAY, saith the Lord, I will smite every Horse with Astonishment. IN THAT DAY will I make the Governors of Judah like a Hearth of Fire among the Wood. IN THAT DAY shall Jehovah defend the Inhabitants of Jerusalem. IN THAT DAY I will seek to destroy all the Nations that come against Jerusalem. IN THAT DAY shall there be a great Mourning in Jerusalem. Chap. xii. 3, 4, 6, 8, 9, 11. IN THAT DAY shall there be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem. IN THAT DAY I will cut off the Names of the Idols out of the Land. IN THAT DAY the Prophets shall be ashamed. Chap. xiii. 1, 2, 4. Behold THE DAY OF JEHOVAH cometh. His Feet shall stand IN THAT DAY upon the Mount of Olives. IN THAT DAY the Light shall not be clear, nor dark. But it shall be ONE DAY that shall be known unto Jehovah, not Day nor Night; but
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it shall come to pass that at Evening Time it shall be Light. IN THAT DAY living Waters shall go out from Jerusalem. IN THAT DAY there shall be One Jehovah, and his Name One. IN THAT DAY there shall be a great Tumult from Jehovah. IN THAT DAY there shall be upon the Bells of the Horses, Holiness unto Jehovah. IN THAT DAY there shall be no more the Canaanite in the House of Jehovah. Chap. xiv. 1, 4, 6, 7, 8, 9, 13, 20, 21.

So in MALACHI. But who may abide THE DAY of his Coming, and who shall stand when he appeareth? And they shall be mine, saith Jehovah, in THAT DAY when I make up my Jewels. Behold, THE DAY COMETH that shall burn as an Oven. Behold, I will send you Elijah the Prophet before the Coming of the great and dreadful DAY OF JEHOVAH. Chap. iii. 2, 7; and iv. 1, 5.

And in the PSALMS of DAVID. IN HIS DAYS shall the righteous flourish, and Abundance of Peace; He shall have Dominion also from Sea to Sea, and from the River unto the Ends of the Earth. Psalm lxxvii. 7, 8; besides other Places.

5. In these Places by DAY and TIME is signified the Coming of the Lord: By A DAY or TIME of Clouds, Darknes, Obscurity, of no Light, of Desolation, an End of Iniquity, and of Destruction, is signified the Coming of the Lord, when he shall no longer be known, and consequently when Nothing of a genuine Church shall remain. By a cruel and terrible DAY, A DAY of Anger, Wrath, Trouble, Distress, of Sacrifice, Retribution, Perplexity, War, and of a Cry, is signified the Coming of the Lord unto Judgment. By THE DAY in which Jehovah only should be exalted, that He should be ONE, and his Name ONE, in which the Branch of Jehovah would be beautiful and glorious; in which Righteousness should flourish; in which he would vivify, seek his Sheep, and make a New Covenant; in which the Mountains should distil new Wine, and living Waters go out from Jerusalem; in which they should look unto the God of Israel, and several other Things to the same Purport, is signified the Coming of the Lord to establish a New Church, that should acknowledge Him as it's Redeemer and Saviour.

6. To these Passages I shall add some others that are more expressly declarative of the Coming

ing of the Lord, as these: The Lord Himself shall give you a Sign; behold, a Virgin shall conceive and bear a Son, and shall call his Name GOD WITH US. *Isaiah vii. 14. Matth. i. 22, 23.* Unto us a Child is born, unto us a Son is given; and the Government shall be upon his Shoulders; and his Name shall be called Wonderful, Counsellor, God, Hero, the FATHER OF ETERNITY, the Prince of Peace: Of the Increase of his Government and Peace there shall be no End: Upon the Throne of David, and upon his Kingdom, to establish it with Judgment, and with Justice, from henceforth, even for ever. *Isaiah ix. 6, 7.* And there shall come a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots: And the Spirit of Jehovah shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might. And Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins. And in that Day there shall be a Root of Jesse which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be glorious. *Isaiah xi. 1, 2, 5, 10.* Send ye the Lamb to the Ruler of the Land, from the Rock towards the Desert, to the Mount of the Daughter of Zion. And in Mercy shall the Throne be established, and he
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shall sit upon it in Truth, in the Tabernacle of David, judging and seeking Judgment, and hastening Righteousness. Isaiah xvi. 1, 5. And it shall be said in that Day, LO! THIS IS OUR GOD, we have waited for Him, and He will save us. THIS IS JEHOVAH, we have waited for Him, we will be glad and rejoice in his Salvation. Isaiah xxv. 9. The Voice of him that crieth in the Wilderness, Prepare the Way of JEHOVAH, make strait in the Desert a Highway FOR OUR GOD. The Glory of JEHOVAH shall be revealed, and all Flesh shall see it together. Behold, the LORD JEHOVAH will come with a strong Hand, and his Arm shall rule for him; behold, his Reward is with him; he shall feed his Flock like a Shepherd. Isaiah xl. 3, 5, 10, 11. Behold my Elect in whom my Soul delighteth. I JEHOVAH have called thee in Righteousness, and will give thee for a Covenant of the People, for a Light of the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-House. I am JEHOVAH, that is my Name, and my Glory will I not give to another. Isaiah xlii. 1, 6, 7, 8. Who hath believed our Report, and to whom is the Arm of Jehovah revealed? He hath no Form or Comeliness, and when we shall see him,

him, there is no Beauty that we should desire him. He hath borne our Grievs, and carried our Sorrows. *Isaiah liii. 1, 2, 3, 4.* Who is this, that cometh from Edom, with dyed Garments from Bozra, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty to save. For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come. So he was their Saviour. *Isaiah lxiii. 1 to 8.* Behold, the Days come, saith Jehovah, that I will raise to David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth; and this is the Name by which he shall be called, **JEHOVAH OUR RIGHTEOUSNESS.** *Jer. xxiii. 5, 6; and Chap. xxxiii. 15, 16.* Rejoice greatly, O Daughter of Zion, shout, O Daughter of Jerusalem, behold, thy King cometh unto thee; he is just, and having Salvation. He shall speak Peace unto the Heathen, and his Dominion shall be from Sea to Sea, and from the River even unto the Ends of the Earth. *Zechariah ix. 9, 10.* Sing and rejoice, O Daughter of Zion, for lo! I come, and will dwell in the Midst of thee. And many Nations shall be joined to **JEHOVAH** in that Day, and shall be my People. *Chap. ii. 10, 11.* But thou Bethlehem Ephratah,

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though

though thou be little among the Thousands of Judah, out of thee shall come forth unto me, he that is to be Ruler in Israel, whose Goings forth have been from of old, from everlasting. He shall stand and feed in the Strength of Jehovah. Micah v. 2, 3. Behold, I will send my Messenger, and he shall prepare the Way before me; and THE LORD whom ye seek shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in, behold, he shall come. But who may abide the Day of his Coming? Behold, I will send unto you Elijah the Prophet, before the Coming of the great and dreadful Day of Jehovah. Malachi, Chap. iii. 1, 2; and iv. 5. I saw and behold, one like the Son of Man came with the Clouds of Heaven; and there was given him Dominion and Glory and a Kingdom, that all People, and Nations and Languages should serve him. His Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Daniel vii. 13, 14, 27. Seventy Weeks are determined upon the People, and upon the holy City, to finish the Transgression, and to seal up the Vision and the Prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the Going forth of the Word to restore and to build Jerusalem, unto the Messiah the Prince,

Prince, shall be seven Weeks. Daniel ix. 24, 25. I will set his Hand also in the Sea, and his Right Hand in the Rivers: He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation. Also I will make him my First-born, higher than the Kings of the Earth. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. Psalm lxxxix. 25, 26, 27, 29. JEHOVAH said unto my Lord, Sit thou at my Right Hand, till I make thy Enemies thy Footstool. JEHOVAH shall send the Rod of thy Strength out of Zion; rule thou in the Midst of thy Enemies. Thou art a Priest for ever after the Order of Melchizedek. Psalm cx. 1, 2, 4. See Matthew xxii. 44. Luke xx. 40. Yet have I set my King upon my holy Hill of Zion. I will declare the Decree, JEHOVAH hath said unto me, Thou art my Son, this Day have I begotten thee. I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession. Kiss the Son lest he be angry, and ye perish by the Way; blessed are all they that put their Trust in him. Psalm ii. 6, 7, 8, 12. Thou hast made him a little lower than the Angels; but with Glory and Honour hast thou crowned him. Thou madest him to have Dominion over the Works of thy Hands; thou

hast put all Things under his Feet. Psalm viii.

5, 6. JEHOVAH, remember David, how he swore unto Jehovah, and vowed unto the Mighty One of Jacob, Surely I will not come into the Tabernacle of my House, nor go up into my Bed. I will not give Sleep to my Eyes, until I find out a Place for JEHOVAH, an Habitation for the Mighty One of Jacob. Lo, we heard of it at Ephratah, we found it in the Fields of the Wood. We will go into his Tabernacle, we will bow down at his Footstool. Let thy Priests be clothed with Righteousness, and let thy Saints shout for Joy. Psalm cxxxii. 1 to 9. But the Passages here adduced are but few in Comparison of what occur in the Word to the same Purport.

7. That the whole Sacred Scripture treateth solely concerning the Lord, will be more fully shewn from what follows, and may be more particularly seen from what is contained in the Treatise concerning the Sacred Scripture: In this Circumstance alone the Sanctity of the Word is grounded; and this is also signified by those Words in the Apocalypse, where it is said, that "THE TESTIMONY of Jesus is the Spirit of Prophecy," Chap. xix. 10.

That

That by the Lord's Fulfilling all the Contents of the Law is meant, that he fulfilled all the Contents of the Word.

8. **I**T is believed by many at this Day, that when it is said of the Lord, that he fulfilled the Law, the Meaning of this Expression is, that he fulfilled all the Commandments of the Decalogue, and that thus he became Righteousness, and justified Mankind by that Faith. Nevertheless this is not the Meaning of that Expression, but it's real Signification is, that he fulfilled all Things which are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; inasmuch as the Sacred Scripture treateth solely concerning Him, according to what was said in the foregoing Article. The Reason why many have entertained a different Belief is, because they have not searched the Scriptures, and seen what is there understood by the Law. Now, by the Law are therein signified, in a strict Sense, the Ten Commandments of the Decalogue; in a more extensive Sense, all Things that are written in the five Books of Moses; and in the most extensive Sense, all Things that are contained in the Word. *That by the Law, in a strict*

strict Sense, are understood the Ten Commandments of the Decalogue, is a Thing generally acknowledged.

9. THAT BY THE LAW ARE SIGNIFIED, IN A MORE EXTENSIVE SENSE, ALL THINGS THAT ARE WRITTEN IN THE FIVE BOOKS OF MOSES, will appear from the following Passages in Luke ; " Abraham said unto Dives, " in Hell, They have *Moses and the Prophets*, " let them hear them ; if they will not hear " *Moses and the Prophets*, neither will they be " persuaded although one rose from the Dead," xvi. 29, 31. In John, " Philip said unto Nathanael, We have found him of whom *Moses* " *in the Law, and the Prophets* did write," i. 46. In Matthew, " Think not that I am come to " destroy the *Law and the Prophets* ; I am not " come to destroy, but to fulfil," v. 17. In the same, " For all the *Prophets and the Law* " prophesied until John," xi. 13. In Luke, " *The Law and the Prophets* were until John, " since that Time the Kingdom of God is " preached," xvi. 16. In Matthew, " All " Things whatsoever ye would that Men should " do unto you, do ye even so to them ; for " this is *the Law and the Prophets*," vii. 12. In the same, " Jesus said, Thou shalt love the
" Lord

“ Lord thy God with all thy Heart, and with
“ all thy Soul, and thou shalt love thy Neigh-
“ bour as thyself: On these two hang all *the*
“ *Law and the Prophets,*” xxii. 37, 39, 40.
In these Places, by Moses and the Prophets, as
also by the Law and the Prophets, are signified
all Things that are written in the Books of
Moses, and in the Books of the Prophets. That
by the Law are in particular signified all Things
that were written by Moses, will farther appear
from the following Passages; in Luke, “ And
“ when the Days of her Purification, according
“ to *the Law of Moses,* were accomplished, they
“ brought him to Jerusalem, to present him to
“ the Lord, as it is written in *the Law of the*
“ *Lord,* every Male that openeth the Womb
“ shall be called holy to the Lord; and to offer a
“ Sacrifice according to that which is said in *the*
“ *Law of the Lord,* a Pair of Turtle Doves, or
“ two young Pigeons. And the Parents brought
“ the Child into the Temple, to do for him af-
“ ter the Custom of *the Law.* And when they
“ had performed all Things according to *the*
“ *Law of the Lord,*” ii. 22, 23, 24, 27, 39. In
John, “ Moses in *the Law* command-d us that
“ such should be stoned,” viii. 5. In the same,
“ *The Law* was given by *Moses,*” i. 17. From
whence it appears, that sometimes the Law, and
sometimes

sometimes Moses is named, where such Things are treated of as are written in his Books ; as also in Matthew viii. 4. Mark x. 2, 3, 4. xii. 19. Luke xx. 28, 37. John iii. 14. Chap. vii. 18, 51. Chap. viii. 17. Chap. xix. 7. Many Things which were commanded, are also called *the Law* by Moses, as in Relation to the Burnt Offerings, Levit. vi. 9. Chap. vii. 37 ; to the Sacrifice, Levit. vi. 25. Chap. vii. 1, 11 ; to the Meat Offering, Levit. vi. 14 ; to the Leprosy, Levit. xiv. 2 ; to Jealousy, Numb. v. 29 ; to the Nazariteship, Numb. vi. 13, 21. Moses himself also called his Books *the Law* ; “ Moses wrote *this Law*, and delivered it unto “ the Priests, the Sons of Levi, that bare the “ Ark of the Covenant of Jehovah ; and he said “ unto them, *Take this Book of the Law*, and “ put it by the Side of the Ark of the Covenant “ of Jehovah,” Deut. xxxi. 9, 11, 26. And it was by the Side ; but within the Ark were the Tables of Stone, which in a strict Sense are the Law. The Books of Moses are also called the Law afterwards ; “ And Hilkiah the High “ Priest said unto Shaphan the Scribe, I have “ found *the Book of the Law* in the House of “ Jehovah. And when the King had heard the “ Words of the *Book of the Law*, he rent his “ Clothes,” 2 Kings xxii. 8, 11.

10. THAT

10. THAT BY THE LAW, IN THE MOST EXTENSIVE SENSE, ARE SIGNIFIED ALL THINGS THAT ARE IN THE WORD, may appear from the following Passages; "Jesus answered them, Is it not written in *your Law*, "I said ye are Gods?" John x. 34. This is written in Psalm lxxxii. 6. "The People answered him, We have heard out of *the Law*, "that Christ abideth for ever," John xii. 34. This is written in Psalm lxxxix. 29. cx. 4. Daniel vii. 14. "That the Word might be fulfilled which is written in *their Law*, They hated me without a Cause," John xv. 25. This is written in Psalm xxxv. 19. "The Pharisees answered, Have any of the Rulers believed in him? but this People who knoweth not *the Law* are cursed," John vii. 48, 49. "It is easier for Heaven and Earth to pass away, than one Tittle of *the Law* to fail," Luke xvi. 17; where by the Law is signified the whole Sacred Scripture.

11. That by the Lord's Fulfilling all Things of the Law is meant, that he fulfilled all Things contained in the Word, will farther appear from those Passages where it is said, that the Scripture was fulfilled by him, and that all Things were finished; as from the following: "Jesus
"went

“ went into the Synagogue, and stood up for to
“ read, and there was delivered unto him the
“ Book of the Prophet Isaiah ; and when he
“ had opened the Book, he found the Place
“ where it was written, The Spirit of the Lord
“ is upon me, because he hath anointed me to
“ preach the Gospel to the Poor ; he hath sent
“ me to heal the broken-hearted, to preach De-
“ liverance to the Captives, and Recovering of
“ Sight to the Blind ; to preach the acceptable
“ Year of the Lord : And he closed the Book,
“ and said, *This Day is this Scripture fulfilled in*
“ *your Ears,*” Luke iv. 16, 21. “ Search ye *the*
“ *Scriptures,* for they testify of me,” John v. 39.
“ *That the Scripture may be fulfilled,* he that eateth
“ Bread with me hath lift up his Heel against
“ me,” John xiii. 18. “ None of them is lost,
“ but the Son of Perdition, *that the Scripture*
“ *might be fulfilled,*” John xvii. 12. “ *That the*
“ *Saying might be fulfilled* which he spake, Of
“ them that thou gavest me have I lost not one,”
John xviii. 9. “ Then said Jesus unto Peter,
“ Put up thy Sword into his Place, *for how then*
“ *shall the Scriptures be fulfilled,* that thus it must
“ be. But all this was done, *that the Scriptures*
“ *of the Prophets might be fulfilled,*” Matthew
xxvi. 52, 54, 56. “ The Son of Man indeed
“ goeth, as it is written of him. But *the Scrip-*
“ *tures*

" *tures must be fulfilled,*" Mark xiv. 21, 49.
 " And *the Scripture was fulfilled,* which saith,
 " He was numbered with the Transgressors,"
 Mark xv. 28. Luke xxii. 37. " *That the Scrip-*
ture might be fulfilled, which saith, They parted
 my Raiment among them, and for my Vesture
 they did cast Lots," John xix. 24. " After
 " this, Jesus knowing that all Things were now
 " accomplished, that *the Scripture might be ful-*
filled," John xix. 28. " When Jesus had
 " received the Vinegar, he said, *It is finished,*
 " that is, *it is fulfilled,*" John xix. 30. " These
 " Things were done *that the Scripture might be*
fulfilled, A Bone of him shall not be broken :
 " And again, *another Scripture saith,* They shall
 " look on him whom they pierced," John xix.
 36, 37 ; besides other Places adduced from the
 Prophets, where it is not only said that the Law,
 but also the Scripture is fulfilled. That the
 Whole of the Word hath Relation to the Lord,
 and that he came into the World to fulfil the
 same, he also taught his Disciples before his
 Departure, in these Words : " Jesus said unto
 " them, O Fools, and slow of Heart to believe
 " all that the Prophets have spoken : Ought not
 " Christ to have suffered these Things, and to
 " enter into his Glory ? And beginning at
 " *Moses and all the Prophets,* he expounded unto
 E " them

“ them in *all the Scriptures the Things concerning himself,*” Luke xiv. 25, 26, 27. And further, “ Jesus said unto his Disciples, These are the Words which I spake unto you, whilst I was yet with you, *that all Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me,*” Luke xxiv. 44. That the Lord, whilst in the World, fulfilled all Things of the Word, even unto the smallest Particulars thereof, is evident from these his own Words; “ Verily I say unto you, till Heaven and Earth pass, *one jot, or one Tittle, shall in no wise pass from the Law, till all be fulfilled,*” Matthew v. 18. Hence then may be clearly seen, that by the Lord’s Fulfilling all Things of the Law, is not signified, that he only fulfilled all the Commandments of the Decalogue, but all Things contained in the Word.



That

That the Lord came into the World, in Order that he might subdue the Hells, and glorify his Humanity; and that the Passion of the Cross was the ultimate Combat by which he fully overcame and conquered the Hells, and also fully glorified his Humanity.

12. **I**T is acknowledged in the Church, that the Lord conquered Death, by which is meant Hell, and that he afterwards ascended in Glory into Heaven; but it is as yet unknown that the Lord conquered Death or Hell by spiritual Combats, which are Temptations, and thereby glorified his Humanity at the same Time; and that the Passion of the Cross was the final Combat or Temptation, by which he fully conquered the one, and glorified the other. Concerning these spiritual Combats or Temptations of the Lord, much is spoken in the Prophets and in the Psalms of David, but not so much in the Evangelists; for in the Evangelists the Temptations that he sustained from his Youth are briefly described by his Temptations in the Wilderness, and afterwards by his being tempted of the Devil, and finally by those

Things which he suffered in Gethsemane, and on the Cross. What relates to his Temptations in the Wilderness, and afterwards by the Devil, may be seen in Matthew, Chap. iv. 1 to 11; in Mark, Chap. i. 12, 13; and in Luke, Chap. iv. 1 to 13. But by these are signified the All of the Temptations that he suffered even unto the last: The Lord did not reveal unto his Disciples any more concerning them, agreeable to what was said in Isaiah, "He was oppressed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth," Chap. liii. 7. What concerns his Temptations in Gethsemane, may be seen in Matthew xxvi. 36 to 44; in Mark, Chap. xiv. 32 to 42; and in Luke, Chap. xxii. 39 to 46. And concerning the Temptations on the Cross, in Matthew, Chap. xxvii. 33 to 50; in Mark, Chap. xv. 22 to 37; in Luke, Chap. xxiii. 33 to 39; and in John, Chap. xxix. 17 to 34. Now spiritual Temptations are Nothing else than Combats against the Hells. Concerning the Temptations or spiritual Conflicts or Combats of the Lord, see n. 201 to 302, in a *Treatise Concerning the New Jerusalem and it's Heavenly Doctrine*, published

published at London; and concerning Temptations in general, n. 189 to 200, of the same.

13. That the Lord fully conquered the Hells by the Passion of the Cross, he himself teaches in John, "Now is the Judgment of this World, *"now shall the Prince of this World be cast out,"* Chap. xii. 31. This the Lord spoke when the Passion of the Cross was about to take Place. So again, "*The Prince of this World is judged,*" Chap. xvi. 11. Also, "Be of good Cheer, *I have overcome the World,*" Chap. xvi. 13; and in Luke, "Jesus said, I beheld *Satan as Lightning fall from Heaven,*" Chap. x. 18. Here, by the World, the Prince of the World, Satan, and the Devil, is meant Hell.

That the Lord also fully glorified his Humanity by the Passion of the Cross, he teaches in John; "After that Judas was gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in him: If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him,*" Chap. xiii. 31, 32. In the same, "Father, the Hour is come, *glorify thy Son, that thy Son also may glorify thee,*" Chap. xvii. 1, 5; and in the same, "Now is my Soul troubled, and he said, Father,

“*glorify thy Name*; and there came a Voice
 “from Heaven, saying, *I have glorified it*, and
 “*will glorify it again*,” Chap. xii. 27, 28. In
 Luke, “Ought not Christ to have suffered,
 “and to enter into *his Glory*?” Chap. xxiv. 26.
 These Things are spoken concerning the Pas-
 sion. The Glorification here spoken of, is an
 Union of the Divinity with the Humanity,
 wherefore it is said, And God shall glorify him
 in himself.

14. That the Lord came into the World to
 reduce to Order all Things in Heaven and in
 Earth, and that this was effected by spiritual
 Combats against the Hells, which at that Time
 infested every Man on his Entrance into the
 World, and Departure out of it, and that hereby
 he became Righteousness and saved Mankind,
 who could not possibly have been saved without
 such a Process, is predicted in many Passages of
 the Prophets, of which only a few shall be here
 adduced. In Isaiah, “Who is this that
 “cometh from Edom with dyed Garments from
 “Bozrah? He that is glorious in his Apparel,
 “travelling in the Greatness of his Strength: I
 “that speak in Righteousness, mighty to save.
 “Wherefore art thou red in thine Apparel, and
 “thy Garments like him that treadeth in the
 “Wine-

“ Wine-Fat? I have trodden the Wine-Prefs
“ alone, and of the People there was none with
“ me; for I have trodden them in mine Anger,
“ and trampled them in my Fury, hence the
“ Victory over them is sprinkled upon my
“ Garments; for the Day of Vengeance is in
“ my Heart, and the Year of my Redeemed is
“ come. Mine own Arm brought Salva-
“ tion to me, I caused the Victory over them
“ to descend to the Earth. He said, Surely
“ they are my People, Children that will not
“ lie; so he was their Saviour, in his Love and
“ in his Pity he redeemed them,” Chap. lxiii.

1 to 9. These Things are spoken of the spiritual Combats of the Lord against the Hells: By the Apparel in which he was glorious, and which was red, is signified the Word, that suffered Violence from the Jewish People; his spiritual Combats against the Hells, and his Victories over them, are described by his treading them in his Anger, and trampling upon them in his Fury; his Fighting against them solely from his own proper Power, is described by these Words, “ Of the People there was
“ none with me, therefore mine own Arm
“ brought Salvation to me. I will bring down
“ their Strength to the Earth.” That he thereby became a Saviour and a Redeemer, is
described

described by these Words, " Therefore he be-
 " came their Saviour, in his Love and in his
 " Pity he redeemed them;" and that this was
 the Cause of his Coming, is described by these
 Words, " The Day of Vengeance is in my
 " Heart, and the Year of my Redeemed is
 " come." Again, in Isaiah, " And he saw
 " that there was no Man, and wondered that
 " there was no Intercessor, therefore his own Arm
 " brought Salvation to him, and his Righte-
 " ousness it sustained him; for he put on Righte-
 " ousness as a Breast-Plate, and a Helmet of
 " Salvation upon his Head, and he put on the
 " Garments of Vengeance for Clothing, and
 " was clad with Zeal as a Cloak: Then the
 " Redeemer came to Zion," lix. 16, 17, 20.
 These Things are also spoken concerning the
 spiritual Combats of the Lord against the Hells
 during his Abode in the World: That he
 fought against them from his own proper
 Power, is signified by this, " He saw there
 " was no Man, therefore his own Arm brought
 " Salvation unto him:" That thereby he be-
 came Righteousness itself, is thus described,
 " His Righteousness it sustained him; whence
 " he put on Righteousness as a Breast-Plate:"
 And that thus he redeemed Mankind, by this,
 " Then the Redeemer came to Zion." So in
 Jeremiah,

Jeremiah, "They are dismayed, and their
"Mighty Ones are beaten down; they are fled
"apace, and look not back: For this is the
"Day of Jehovih of Hosts, a Day of Ven-
"geance, that he may avenge him of his En-
"emies, the Sword shall devour, and it shall be
"satiated," Chap. xlv. 5, 10. Here also the
spiritual Combats of the Lord with the Hells,
and his Victories over them, are described, by
that "they are dismayed, their Mighty Ones are
"beaten down, they flee apace, and look not
"back; by their Mighty Ones and Armies are
here meant the Hells; for all therein are prin-
cipated in Hatred towards the Lord: His coming
into the World for the Purpose of reducing all
Things into Order, is signified by that "it is
"the Day of Jehovih of Hosts, a Day of Ven-
"geance, that he may avenge himself of his
"Enemies." Again, in the same Prophet,
"The Young Men shall fall in the Streets, and
"all the Men of War shall be cut off in that
"Day," xlix. 6. So in Joel, "Jehovah shall
"utter his Voice before his Army; the Day of
"Jehovah is great and very terrible, and who
"can abide it," ii. 11. So in Zephaniah, "In
"the Day of the Sacrifice of Jehovah, I will
"punish the Princes and the King's Children,
"and all such as are clothed with strange Ap-
"parel:

"parel: That Day is a Day of Trouble, a Day
 "of the Trumpet and Alarm," i. 8, 9, 15, 16.
 So in Zechariah, "Then Jehovah shall go
 "forth and fight against those Nations, as when
 "he fought in the Day of Battle: And his Feet
 "shall stand that Day upon the Mount of Olives
 "which is before Jerusalem: Then shall ye
 "see to the Valley of the Mountain: In that
 "Day the Light shall not be clear nor dark.
 "And Jehovah shall be King over all the Earth,
 "and in that Day there shall be One Jehovah,
 "and his Name One," xiv. 3, 4, 5, 6, 9. In
 these Places the Subject treated of is concerning
 the Battles of the Lord: By that Day is signified
 his Coming: The Mount of Olives, which was
 before the Face of Jerusalem, was also the Place
 where the Lord was wont to abide; see Mark
 xiii. 3. Chap. xiv. 26. Luke xxi. 37. Chap.
 xxii. 39. John viii. 1; besides other Places. So
 in David, "The Cords of Hell compassed me
 "about, the Snares of Death prevented me.
 "He sent out his Arrows and scattered them, he
 "shot Lightnings and discomfited them. I have
 "pursued my Enemies and overtaken them,
 "neither did I turn again till they were con-
 "fumed; I have wounded them that they are
 "not able to rise. Thou hast girded me with
 "Strength unto Battle, thou hast subdued under
 "me

“ me them that rose up against me. Then did
“ I beat them as small as the Dust before the
“ Wind, I did cast them out as the Dirt in the
“ Streets,” Psalm xviii. 5, 14, 38, 39, 42. The
Cords and Snares of Death that compassed and
prevented, signify Temptations, which being from
Hell, are also called the Cords of Hell. These
and the rest of the Things that are contained in
the whole of this Psalm, treat of the Battles and
Victories of the Lord ; in Consequence whereof
it is also said, “ Thou hast made me the Head
“ of the Heathen ; a People whom I have not
“ known shall serve me,” Ver. 43. Again,
“ Gird thy Sword upon thy Thigh, O Most
“ Mighty : Thine Arrows are sharp in the
“ Heart of the King’s Enemies, the People
“ shall fall under thee, thy Throne is for ever
“ and ever, thou lovest Righteousness, therefore
“ God hath anointed thee,” Psalm xlv. 3, 5, 6,
7. These Things are also spoken of the Lord’s
Combats with the Hells, and of their Subjuga-
tion ; for the Lord is treated of throughout the
whole Psalm, that is, in Relation to his spiritual
Combats, to his Glorification, and to the Sal-
vation of the Faithful by him. Again, in
David, “ A Fire goeth before him, and burneth
“ up his Enemies round about ; the Earth saw
“ and trembled, the Hills melted like Wax at
“ the

" the Presence of the Lord of the whole Earth.
 " The Heavens declare his Righteousness, and
 " all the People see his Glory," Psalm xcvi. 3,
 4, 5, 6. Where in like Manner the Lord
 and the same Things are treated of. So again,
 " Jehovah said unto my Lord, Sit thou at my
 " right Hand until I make thine Enemies
 " thy Footstool ; rule thou in the Midst of thy
 " Enemies : The Lord at thy right Hand shall
 " strike through Kings in the Day of his
 " Wrath : He shall fill the Places with dead
 " Bodies, he shall wound the Heads over many
 " great Countries," Psalm cx. 1 to 6. That
 these Things are spoken concerning the Lord,
 appears from the Lord's own Words in Mat-
 thew, Chap. xxii. 44 ; in Mark, Chap. xii.
 36 ; and in Luke, Chap. xx. 42. By sitting on
 the right Hand is signified Omnipotence ; by
 his Enemies are signified the Hells ; by Kings,
 those who are principled in Falses grounded in
 Evil ; by making them a Footstool, striking
 through them in the Day of his Wrath, and
 filling the Places with dead Bodies, is signified
 to destroy their Power ; and by wounding their
 Heads over many or great Countries is signified
 their entire Destruction. Inasmuch as the
 Lord solely conquers the Hells, without the Aid
 of any Angel, he is therefore called *a Hero* and
a Man

a Man of War, *Isaiah* xlii. 13. The King of Glory, *Jehovah Strong and Mighty, the Hero of War*, *Psalms* xxiv. 8, 10. The Mighty One of *Jacob*, *Psalms* cxxxii. 2; and in many Places *Jehovah of Hosts*, that is, *Jehovah of the Hosts or Armies of War*. His Coming is also called the terrible *Day of Jehovah*, cruel, a Day of Anger, Wrath, Revenge, of Going forth, of War, of the Trumpet and Alarm, and of Trouble; as may be seen in the Places mentioned above at n. 4. And because the last Judgment that was accomplished by the Lord, whilst he was in the World, was effected by Combats with the Hells, and by their Subjugation, therefore the *Judgment* that was to be accomplished by him is spoken of in many Places, as in *David*, “*Jehovah cometh to judge the Earth, he shall judge the World in Righteousness, and the People in Truth,*” *Psalms* xcvi. 13; so also in many other Places. These Things are written in the prophetical Parts of the Word; but in the historical Parts the same Things are represented by the Wars of the Children of *Israel* with various Nations: For whatever is written either in the prophetical or historical Parts of the Word, hath Respect unto the Lord, and hence the Word is Divine. Many Arcana relating to the Lord’s Glorification are contained in the Rituals of the *Israelitish*

F Church,

Church, as in the Burnt-Offerings and Sacrifices, as also in it's Sabbaths and Feasts, and in the Priesthood of Aaron and the Levites; the same is true in Respect to what are called Laws, Judgments, and Statutes in the Books of Moses, which is also signified by the Words of the Lord unto the Disciples, "That it was necessary that he should fulfil all Things which were written concerning him in the Law of Moses," Luke xxiv. 44. As also by what he said unto the Jews, "That Moses wrote of him," John v. 46. From all which Things it appears, that the Lord came into the World to subdue the Hells, and glorify his Humanity; and that the Passion of the Cross was the final Conflict, by which he completely conquered the Hells, and fully glorified his Humanity. But more on this Subject may be seen in the Treatise concerning *the Sacred Scripture*, where are adduced all the Passages in the prophetic Part of the Word, which treat concerning the Conflicts or Battles of the Lord with the Hells, and of the Victories gained over them; or what is the same Thing, which treat concerning the last Judgment executed by him whilst he was in the World, as also concerning the Passion, and the Glorification of his Humanity, which are so numerous, that were they all adduced, they would fill many Pages.

That

*That the Lord, by the Passion of the Cross,
did not take away Sins, but that he bore
them.*

15. **T**H E R E are some within the Church,
who believe the Lord took away Sins
by the Passion of the Cross, and appeased the
Wrath of the Father, and thus redeemed Man-
kind : Others believe that he transferred or took
upon himself the Sins of those who have Faith
in Him, and that he bore them, and cast them
into the Depth of the Sea, that is, into Hell :
In this Belief they confirm themselves by the
Words of John concerning Jesus, “ Behold the
“ Lamb of God, which taketh away the Sin
“ of the World,” John i. 29 ; and by the Words
of the Lord in Isaiah, “ He hath borne our
“ Diseases and carried our Sorrows, he was
“ wounded for our Transgressions, he was bruised
“ for our Iniquities, the Chastisement of our
“ Peace is upon him, and with his Stripes we are
“ healed : The Lord hath laid on him the Ini-
“ quity of us all, he was oppressed and he was
“ afflicted, yet he opened not his Mouth ; he is
“ brought as a Lamb to the Slaughter ; he was
“ cut off out of the Land of the Living, for the
“ Transgression of my People was he stricken :

“ And he made his Grave with the wicked, and
 “ with the rich in his Death : He shall see of
 “ the Travail of his Soul, and shall be satisf-
 “ fied : By his Knowledge shall he justify many,
 “ for he shall bear their Iniquities : He hath
 “ poured out his Soul unto Death, and he was
 “ numbered with the Transgressors, and he bare
 “ the Sin of many, and made Intercession for
 “ Transgressors,” Chap. liii. 4 to the End :
 These Things are spoken concerning the Temptations and Passion of the Lord, where by taking away Sins and Diseases, and by laying on him the Iniquities of all, is signified the same Thing as is meant by carrying Sorrows and Iniquities. It may be expedient, therefore, first to shew what is signified by carrying Iniquities, and afterwards what by removing or taking them away : Now by carrying Iniquities Nothing else is meant than to sustain dire Temptations ; also, to suffer the Jews to do unto him what they had done unto the Word, and to treat him exactly in the same Manner, because he was the Word : For the Church with the Jews was at that Time wholly in a State of Devastation, in Consequence of perverting all Things contained in the Word, insomuch that there was no Truth left unperverted, and therefore they could not acknowledge the Lord : This is signified, and
 is

is to be understood by all the Particulars relating to the Passion of the Lord. The Prophets were also treated after the same Manner, because they represented the Lord with Respect to the Word, and consequently with Respect to the Church; and the Lord was the real essential Prophet. That the Lord was the real essential Prophet, may appear from these Passages in the Word; "Jesus said, A *Prophet* is not without Honour, "save in his own Country, and in his own "House," Matthew xiii. 57. Mark vi. 4. Luke iv. 24. "Jesus said, It cannot be that a "*Prophet* perish out of Jerusalem," Luke xiii. 33. "They said of Jesus, He is the *Prophet* "of Nazareth," Matthew xxi. 11. John vii. 40. "And there came Fear on all, and they "glorified God, saying, That a great *Prophet* "is risen up amongst us," Luke vii. 16. Agreeing with what is declared by Moses, "A *Prophet* shall be raised out of the Midst of thy "Brethren, whose Words ye shall obey," Deut. xviii. 15 to 19. That the Prophets were treated in like Manner as the Lord, may appear from the following Circumstances; Isaiah the Prophet was enjoined (in Order that he might represent the State of the Church) "to loose the "Sackcloth from off his Loins, and to put off "the Shoe from his Foot, and to walk naked

"and bare-footed three Years, for a Sign and
 "Wonder," Isaiah xx. 2, 3. Jeremiah the
 Prophet was commanded (in Order that he might
 represent the Church) "to buy him a Linen
 "Girdle, and put it upon his Loins, and not
 "put it in Water; and that he should hide it
 "in the Hole of a Rock near the River Eu-
 "phrates, and after many Days he found it
 "rotten," Jeremiah xiii. 1 to 7. The same
 Prophet also represented the State of the Church,
 in that "he was not to take a Wife in the
 "Place he was in, nor go into the House of
 "Mourning, neither go to lament, nor enter
 "into the House of Feasting," Jeremiah xvi.
 2, 5, 8. Ezekiel the Prophet was commanded
 (in Order that he might represent the State of the
 Church) "to take unto him a Barber's Razor,
 "and cause it to pass on his Head, and on his
 "Beard; and afterwards divide it, and that he
 "should burn the third Part of it in the Midst
 "of the City with Fire, smite a third Part of
 "it with a Knife, and scatter a third Part in
 "the Wind; and that he should take a few in
 "Number and bind them in his Skirts, then
 "take of them again and cast them into the
 "Midst of the Fire, and burn them," Ezek. v.
 1 to 4. The same Prophet was also com-
 manded (to the Intent that he might represent
 the

the State of the Church) “ to prepare him Stuff
“ for removing, and remove into another Place
“ in the Sight of the Children of Israel; and
“ that he should bring forth his Stuff or Vessels
“ by Day, and that he should go forth in the
“ Evening through a Hole in the Wall; that
“ he should cover his Face that he should not
“ see the Ground, and that so he should be a
“ Sign unto the House of Israel, and should
“ say, *I am your Sign*, like as I have done, so
“ shall it be done unto you,” Ezek. xii. 3 to 7,
and 11. Hosea the Prophet was also com-
manded (in Order that he might represent the
State of the Church) “ to take unto him a
“ Whore for a Wife, and it is written that
“ he also took one, and she bare him three
“ Children, one of which was called Jezreel,
“ the other, *I will no more have Mercy*, and
“ the third, *Ye are not my People* ;” see Hosea
i. 2 to 9. And again it was commanded, that
he should “ go and love a Woman beloved of
“ her Friend, yet an Adulteress, whom also he
“ should buy for fifteen Pieces of Silver,” Hosea
iii. 1, 2. It was also further commanded
Ezekiel the Prophet,” (in Order that he might
represent the State of the Church) that he
should “ take a Tile, and pourtray upon it the
“ City Jerusalem, and lay Siege against it, and
“ build

“ build a Fort against it, and assault it, and that
 “ he should put an Iron Pan between him and
 “ the City, and that he should lie on his left
 “ Side, and afterwards on his right, three hun-
 “ dred and ninety Days: Also, that he should
 “ take Wheat, Barley, Beans, Lentiles, Millet,
 “ and Fitches, and make Bread thereof, which
 “ he should then eat by Measure. And also,
 “ that he should eat it as Barley Cakes, and
 “ bake it with the Dung of Man; and because
 “ he prayed that it might not be so, it was com-
 “ manded him to make it with Cow’s Dung,”
 Ezek. iv. 1 to 15. Other Prophets also repre-
 sented the same, as Zedekiah, by the Horns of
 Iron that he made, 1 Kings xxii. 11. And another
 Prophet, by that he was smitten and wounded,
 and put Ashes on his Face, 2 Kings xx. 35 to 38.
 In general; the Prophets represented the Word
 in it’s ultimate Sense, which is the Sense of the
 Letter, by a Garment of Hair; see Zech. xiii. 4;
 and in Reference to this, Elias was clothed with
 such a Coat, and was girt with a Girdle of
 Leather about his Loins, 2 Kings i. 8. So also
 John the Baptist, who had his Raiment of Cam-
 mel’s Hair, a Leathern Girdle about his Loins,
 and eat Locusts and wild Honey, Matt. iii. 4.
 From all which Circumstances it appears, that
 the Prophets represented the State of the Church,
 and

and the Word; for whosoever represents the one, represents also the other, inasmuch as the Church hath it's Existence from the Word, according to it's Reception in Life and Faith; hence it is, that by Prophets, wherever they are named in both Testaments, is signified the Doctrine of the Church derived from the Word; but by the Lord, who is to be considered as the grand Prophet, is signified the Church itself, and the Word itself.

16. The State of the Church from the Word, thus represented in the Prophets, was what is understood by bearing the Iniquities and Sins of the People: That this is the Case, will appear from what is related concerning the Prophet Isaiah, "That he went naked and bare-footed three Years, for a Sign and Wonder," Isaiah xx. 2, 3; and concerning Ezekiel the Prophet, "That he carried out the Stuff or Vessels for removing through the Hole he had dug in the Wall, that he covered his Face, so that he did not see the Earth, and that thus he was for a Sign unto the House of Israel, and that he also said, *I am your Sign*," Ezek. xii. 3 to 11. That this was to bear Iniquities, manifestly appears from Ezekiel, when he was commanded to lie three hundred and ninety Days on his left Side,

Side, and forty Days on his right Side against Jerusalem, and to eat Barley Cakes made with Cow's Dung, as it is thus written, "Lie thou
 " also upon thy left Side, and lay *the Iniquity of*
 " *the House of Israel upon it.* For I have laid
 " upon thee the Years of their Iniquity, according to the Number of three hundred and
 " ninety Days, so shalt thou bear *the Iniquity of the*
 " *House of Israel.* And when thou hast accomplished them, lie again on thy right Side, and
 " *thou shalt bear the Iniquity of the House of Judah*
 " forty Days," Ezek. iv. 4, 5, 6. Now although the Prophet did so bear the Iniquities of the House of Israel and House of Judah, it is plain that he did not thereby take them away, and so make an Expiation for them, but only represented and shewed their States, as appears from the following Passages: "Jehovah said,
 " Even thus shall the Children of Israel eat their
 " defiled Bread, among the Gentiles whither I
 " will drive them. Behold, I will break the
 " Staff of Bread in Jerusalem, that they may
 " want Bread and Water, and be astonished one
 " with another, and consume away for their
 " Iniquity," Verse 13, 16, 17, of the same Chapter. In like Manner, when the same Prophet shewed himself, and said, "Behold, I am
 " your Sign," it is also added, "After the same
 " Manner

“Manner that I have done, so shall it be done
“unto them,” Ezek. xii. 6, 11. The like is
also understood concerning the Lord, where it
is said, “That he hath borne our Grievs, and
“carried our Sorrows; Jehovah hath laid on
“him the Iniquity of us all, by his Knowledge
“shall he justify many, for he shall bear their
“Iniquities,” Isaiah liii; the whole of which
Chapter treats concerning the Passion of the
Lord. That the Lord himself, as the Great
Prophet, represented the State of the Church
with Respect to the Word, appears from the
Particulars of his Passion, as, “That he was
“betrayed by Judas; that he was taken and
“condemned by the chief Priests and Elders;
“that they smote him with the Hand; that they
“struck him on the Head with a Reed; that
“they put a Crown of Thorns on his Head;
“that they divided his Garments, and cast Lots
“for his Vesture; that they crucified him; that
“they gave him Vinegar to drink; that they
“pierced his Side; that he was buried, and rose
“again on the third Day.” His being betrayed
by Judas, signified that he was betrayed by the
Jewish Nation, who had the Word amongst
them at that Time; for Judas represented that
Nation: His being taken and condemned by the
chief Priests and Elders, signified that he was
taken

taken and condemned by all the Jewish Church : Their scourging him, spitting in his Face, smiting him, and striking him on the Head with a Reed, signified that they did the like unto the Word, with Respect to it's Divine Truths, all which relate to the Lord : Their putting a Crown of Thorns on his Head, signified that they had falsified and adulterated those Truths : Their dividing his Garments, and casting Lots for his Vesture, signified, that they had divided and dispersed all the Truths of the Word, but not it's spiritual Sense, for the Vesture of the Lord signified that Part of the Word : Their crucifying him, signified that they had destroyed and prophaned the whole Word : Their giving him Vinegar to drink, signified that all was falsified and false, and therefore he did not drink it, but said, *It is finished* : Their piercing his Side, signified that they had intirely extinguished every Truth of the Word, and every Good thereof : His being buried, signified the Rejection of the Residue of the Humanity taken from the Mother ; and by his rising again on the third Day, is signified his Glorification. The like is signified in the Prophets and Psalms, where the same Things are predicted. On this Account also, after he had been scourged, and led out bearing the Crown of Thorns, and arrayed in a Purple Garment

Garment put on him by the Soldiers, he said, "Behold the Man," John xix. 1, 5. This he said, because by Man is signified the Church, for by the Son of Man is meant the Truth of the Church, consequently the Word. Hence then it appears, that by bearing Iniquities is meant to represent and to figure forth those Sins that are against the Divine Truths of the Word. That the Lord bore such Things, and suffered as the Son of Man, and not as the Son of God, will be shewn in the following Pages ; for the Son of Man signifies the Lord with Respect to the Word.

17. We shall now proceed to shew what is signified by taking away Sins : By the taking away Sins is signified the same Thing as by redeeming Man, and saving him ; for the Lord came into the World, that Man might be saved, since without his Coming no Mortal could have been reformed and regenerated, consequently no Mortal could have been saved ; but this became possible after that the Lord had taken away all the Power of the Devil, that is, of Hell, and had glorified his Humanity, that is, united it to the Divinity of the Father : Had not these Things been effected, no Mortal could have received any Divine Truth to abide with him, and much less

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any Divine Good, for the Devil, that is, the Infernal Powers, who before had such a superior Influence, would have plucked it out from his Heart. Hence then it appears that the Lord did not take away Sins by the Passion of the Cross, but that he taketh them away, that is, removeth them, in such as believe in him, and live according to his Commandments; as the Lord also teaches in Matthew, "Think not that I am come to destroy the Law and the Prophets. "Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven," Chap. v. 17, 19. Common Reason also may teach every one, if it be at all enlightened, that Sins cannot be taken away from Man, except by actual Repentance, consisting in Man's seeing his Sins, imploring Help of the Lord, and afterwards desisting from them: To see, believe, and teach otherwise, is not agreeable to the Word, or to sound Reason, but has it's Ground in some evil Lust, and a depraved Will, which constitute Man's Propriety, or Self hood, in Consequence whereof Intelligence is perverted and debased into Folly.

That

*That the Imputation of the Lord's Merit is
Nothing else, than a Remission of Sins af-
ter Repentance.*

18. **I**T is believed in the Church at this Day,
that the Lord was sent by the Father, to
make an Atonement for the Human Race, and
that this was effected by his fulfilling the Law,
and suffering the Passion of the Cross, and that
thus he took away Damnation, and made Satis-
faction; and that without such Atonement,
Satisfaction, and Propitiation, the Human Race
would have perished in eternal Death; and this,
by Reason of vindictive Justice, as it is termed
by some. Now it is certainly true, that if the
Lord had not come into the World, all Mankind
would have perished: But how it is to be un-
derstood that the Lord fulfilled all Things of the
Law, may be seen above, where that Subject
was particularly treated on; and also why he
suffered the Death of the Cross; from which
also it may be seen, that he did not fulfil the
Law, and suffer the Cross, on Account of any
avenging Righteousness, inasmuch as that is no
Divine Attribute; for the Divine Attributes are,
Righteousness, Love, Mercy, and Goodness, and

God is Righteousness itself, Love itself, Mercy itself, and Goodness itself ; and where these are, there is Nothing of Vengeance, consequently there is no vindictive Justice. Now whereas the Fulfilling of the Law, and the Passion of the Cross, have heretofore been generally understood in no other Sense, than that the Lord did thereby make Satisfaction for the Human Race, and deliver Mankind from foreseen or appointed Damnation ; and whereas it became an established Principle, following by seeming Connection, that Man was saved by a mere Belief that the Lord had done all this ; hence has followed the received Tenet concerning the Imputation of the Lord's Merit, in Consequence of considering those two Things as a Means of Satisfaction, which had Relation only to that Merit : But this Tenet falls to the Ground from a right Attention to what was said above concerning the Fulfilling of the Law by the Lord, and his Passion of the Cross ; and by such Attention it may be seen, that an Imputation of Merit is an Expression without Sense or Substance, unless it be understood to denote the Remission of Sins after Repentance ; for there is Nothing belonging to the Lord that can possibly be imputed to Man, but Salvation from the Lord may be ascribed, after that Man hath done
the

the Work of Repentance, that is, after that he hath seen the Nature of his Sins, acknowledged them, and for the future desisteth from them, under a Persuasion that the Power so to do is given him from the Lord. In this Case Salvation is ascribed to Man in such a Sort, that he acknowledges that it is not on Account of his own Merit or Righteousness that he is saved, but by the Lord, who solely fought and conquered the Hells, and who also, at this present Time, does solely fight for Man, and conquer the Hells for him; these Things do properly constitute the Merit and Righteousness of the Lord, and these can never be imputed to Man; for in such Case the Merit and Righteousness of the Lord would be appropriated to Man as his own, which is a Thing impossible. Supposing an Imputation of this Kind possible, any impenitent and impious Man might impute to himself the Merit of the Lord, and thereby think himself justified, which nevertheless would only be to defile what is holy by what is prophane, and so prophane the Name of the Lord; since in so doing the Thinking Principle would be fixed in the Lord, and the Will Principle would be fixed in Hell, when notwithstanding the Will Principle is the very Constituent of Man's Life. There is a Faith which is *of God*, and a

Faith which is of Man ; those have Faith which is *of God*, who do the Work of Repentance ; but those have the Faith which is of Man, who do not the Work of Repentance, and yet think of Imputation. Now the Faith which is of God is a living Faith, but the Faith which is of Man is a dead one. That the Lord himself and his Disciples preached Repentance for the Remission of Sins, is evident from the following Passages : “ Jesus began for to preach, and to say, *Repent ye*, for the Kingdom of Heaven is at Hand,” Matthew iv. 17. Jesus said, “ Bring forth Fruits worthy of *Repentance*, and now also the Ax is laid unto the Root of the Trees ; every Tree therefore which bringeth not forth good Fruit, is hewn down and cast into the Fire,” Luke iii. 8, 9. “ Jesus said, Except ye *repent*, ye shall all perish,” Luke iii. 5. “ Jesus came preaching the Gospel of the Kingdom of God, saying, The Time is fulfilled, the Kingdom of God is at Hand, *repent ye*, and believe the Gospel,” Mark i. 14, 15. “ Jesus sent the Disciples, who went out, and preached that Men should *repent*,” Mark vi. 12. “ Jesus said unto the Apostles, that they should preach in his Name *Repentance and Remission of Sins* amongst all Nations, beginning at Jerusalem,” Luke xxiv. 47.

“ John

“ John preached the Baptism of *Repentance* for the *Remission of Sins*,” Luke iii. 3. Mark. i. 4. By Baptism is signified spiritual Washing, which is a Washing from Sins, and is called Regeneration. Repentance and the Remission of Sins are thus described by the Lord in John : “ He “ came unto his own, but his own received him “ not ; but as many as received him, to them “ gave he Power to become the Sons of God, “ even to them that believe in his Name, which “ were born, not of Bloods, nor of the Will of “ the Flesh, nor of the Will of Man, but of “ God,” i. 11, 12, 13. By his own are here signified those who were then of the Church, and in Possession of the Word ; by the Sons of God that believe in his Name, are signified those who believe in the Lord, and in the Word : By Bloods are signified Falsifications of the Word, and the Confirmations of Falsity from thence : The Will of the Flesh, is Man’s Will Propriety, which in itself is Nothing but Evil : The Will of Man signifies Man’s intellectual Propriety, which in itself is mere Falsity : The born of God are those who are regenerated by the Lord. Hereby it appears, that those are saved, who are principled in the Good of heavenly Love, and in the Truths of Faith from the Lord ; but not those who abide in their own carnal Propriety.

That

That the Lord, with Respect to his Divine Humanity, is called the Son of God; and the Son of Man with Respect to the Word.

19. **I**T is not known in the Church at this Day, but that the Son of God is another Person of the Deity, distinct from the Person of the Father; hence has arisen the prevailing Faith concerning the Son of God being born from Eternity. In Consequence of the general Prevalence of this Notion, and of it's Relating to God, the human Intellect has been so enthralled, as not to venture to exert itself in thinking freely and intellectually on the Subject, not even to ask what is meant by being born from Eternity; for whosoever thinks hereupon intellectually, will be led to say within himself, "The Subject is above my Comprehension, "but still I say it because others say it, and I "believe it because others believe it." But be it known, that there is no such Thing as a Son begotten from Eternity, and yet, that the Lord existed from Eternity: And when it is known what the Lord is, and what the Son is, it will then be possible to think intellectually concerning the Triune God, although it was before impossible. That the Humanity of the Lord, conceived

ceived from Jehovah the Father, and born of the Virgin Mary, is the Son of God, manifestly appears from the following Passages: "The
" Angel Gabriel was sent from God unto a
" City of G. li'ee named Nazareth, to a Virgin
" espoused to a Man whose Name was Joseph,
" of the House of David, and the Virgin's Name
" was Mary. And the Angel came in unto her
" and said, Hail, thou that art highly favoured,
" the Lord is with thee, blessed art thou amongst
" Women. And when she saw him, she was
" troubled at his Saying, and cast in her Mind
" what Manner of Salutation this should be.
" And the Angel said unto her, Fear not, Mary,
" for thou hast found Favour with God. Be-
" hold, thou shalt conceive in thy Womb and
" bear a Son, and shalt call his Name Jesus.
" He shall be great, and shall be called *the Son*
" *of the Highest*. But Mary said unto the Angel,
" How shall this be, seeing I know not a Man?
" And the Angel answered and said unto her,
" *The Holy Ghost shall come upon thee, and the*
" *Power of the Highest shall overshadow thee;*
" therefore also that *Holy Thing*, that shall be
" born of thee, shall be called *the Son of God*,"
Luke i. 26, 35. It is here said, Thou shalt
conceive and bear a Son; he shall be great, and
shall be called *the Son of the Most High*: And
again,

again, That Holy Thing that shall be born of thee shall be called *the Son of God*: From whence it appears, that the Humanity conceived by God, and born of the Virgin Mary, is what is called the Son of God. So in Isaiah, "The Lord himself shall give you a Sign. Behold, a Virgin shall conceive and bear a Son, and shall call his Name *God with us*," vii. 14. Where it clearly appears, that the Son conceived of God, and born of the Virgin, is he who should be called God with us, consequently who is the Son of God. This is also confirmed by what is said in Matthew, Chap. i. 22, 23. And again, in Isaiah, "Unto us a Child is born, unto us a Son is given; the Government shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, God, Hero, *the Father of Eternity*, the Prince of Peace," ix. 6. Which Words are to a like Effect; for it is said, "Unto us a Child is born, unto us a Son is given," who of Consequence is not a Son from Eternity, but a Son born in the World; as also appears from the Words of the Prophet in that Verse, and from the Words of the Angel Gabriel unto Mary, Luke i. 31, 32; which are to the same Purport. So in the Psalms, "I will make Declaration concerning the Decree; Jehovah said, *Thou art my Son*," "this.

“ this Day have I begotten thee. Kifs *the Son*,
 “ left he be angry, and ye perish in the Way,”
 Psalm ii. 7, 12. In which is not meant a Son
 that was from Eternity, but a Son that was to be
 born in the World ; for the Passagē is propheticall
 concerning the Coming of the Lord, and therefore
 it is called a Decree, concerning which Jehovah
 made Declaration unto David : The Expression,
this Day, doth not mean from Eternity, but in
 Time. Again in the Psalms, “ I will set his
 “ Hand in the Sea. He shall cry unto me,
 “ Thou art my Father. I will make him my
 “ *First Born*,” Psalm lxxxix. 26, 27 ; the
 Whole of which Psalm treateth concerning the
 Coming of the Lord, wherefore it is he that
 should call Jehovah his Father, and that should
 be the First Born, consequently who is the Son
 of God. So also in other Passages, where he
 is said to be “ a Rod out of the Stem of Jesse,”
 Isaiah xi. 1. “ A Branch of David,” Jeremiah
 xxiii. 5. “ The Seed of the Woman,” Genesis
 iii. 15. “ The Only-Begotten,” John i. 18.
 “ A Priest for ever, and the Lord,” Psalm cx.
 4, 5.

By the Son of God in the Jewish Church is
 understood the Messiah, whom they expected,
 and concerning whom they knew, that he should
 be

be born in Bethlehem. That by the Son of God they understood the Messiah, appears from these Passages ; in John, " Peter said, We " believe and are sure, that thou art *that Christ*, " *the Son of the living God*," vi. 69. In the same, " Thou art *Christ, the Son of God*, which should " come into the World," xi. 27. In Matthew, " The High Priest asked Jesus, whether he was " *Christ, the Son of God?* Jesus said, I am," xxvi. 63. In John, " These are written, that " ye might believe that Jesus is *the Christ, the " Son of God*," xx. 31 ; as also in Mark i. 1. The Word Christ is a Greek Word, and signifies the anointed, the same as Messiah does in the Hebrew Tongue ; wherefore John said, " We have found " the Messiah, which is, being interpreted, *the " Christ*," John i. 41. And in another Place, " The Woman said, I know that the *Messiah* " cometh, which is called *Christ*," iv. 25. It has been shewn in the first Article that the Law and the Prophets, or the whole Word of the Old Testament, treats concerning the Lord, therefore none other can be understood by the Son of God who was to appear in the World, but the Humanity which the Lord assumed in the World. Hence it follows, that the same is to be understood by the Son, announced by Jehovah from Heaven, when he was baptized, in these

Words :

Words: "This is *my beloved Son*, in whom I
 "am well pleased," Matthew iii. 17. Mark i.
 11. Luke iii. 22; for it was his Humanity that
 was baptized. Also, when he was transfigured,
 "This is *my beloved Son*, in whom I am well
 "pleased, hear ye him," Matthew xvii. 5. Mark
 ix. 7. Luke ix. 35; and so in other Passages,
 as Matthew viii. 29. Chap. xiv. 33. Mark iii.
 11. Chap. xv. 39. John i. 34, 49. Chap. iii. 18.
 Chap. v. 25. Chap. x. 36. Chap. xi. 4.

20. Forasmuch as by the Son of God is sig-
 nified the Lord, as to the Humanity which
 he assumed in the World, and which is the
 Divine Humanity, hence it appears what is
 meant by what the Lord so often said, "That
 "he was sent of the Father into the World, and
 "that he came forth from the Father;" for by
 being sent of the Father into the World, is sig-
 nified that he was conceived of Jehovah the
 Father. That no other Thing is signified by
 being sent of the Father, appears from all those
 Passages where it is said, that he came to do the
 Will and Works of his Father, which were,
 that he should conquer the Hells, glorify the
 Humanity, teach the Word, and establish a new
 Church; which could not be done, but by a
 Humanity conceived of Jehovah, and born of a
 H Virgin;

Virgin; that is, unless God had become Man, Consider with Attention those Passages of the New Testament, where to *send*, and *the sent* are mentioned as relative to the Lord, and you will see the Truth of what is here asserted, as Matthew x. 40. Chap. xv. 24. Mark ix. 37. Luke iv. 43. Chap. ix. 48. Chap. x. 16. John iii. 17, 34. Chap. iv. 34. Chap. v. 23, 24, 36, 37, 38. Chap. vi. 29, 39, 40, 44, 57. Chap. vii. 16, 18, 28, 29. Chap. viii. 16, 18, 29, 42. Chap. ix. 4. Chap. xi. 42. Chap. xii. 44, 45, 49. Chap. xiii. 20. Chap. xiv. 24. Chap. xv. 21. Chap. xvi. 5. Chap. xvii. 3, 8, 21, 23, 25. Chap. xx. 21. As also those Passages where the Lord calls Jehovah the Father.

21. Many at this Day think no otherwise of the Lord than as of a common Man, like unto themselves, inasmuch as they only think of his Humanity, and not at the same Time of his Divinity; when nevertheless his Humanity and Divinity cannot be separated; "For the Lord "is God and Man, and God and Man in the "Lord are not two, but one Person, yea altogether one, even as the reasonable Soul and "Body are one Man;" agreeable to the Doctrine received throughout the whole Christian World, which is taken from the Determinations

tions of the Councils, and is called the Athanasian Creed. Lest therefore any Man should hereafter mentally separate the Divinity from the Humanity of the Lord, he is desired to read the Passages quoted from Luke above, as also the following in Matthew: "The Birth of Jesus was on this wise. When as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. Then Joseph her Husband, being a just Man, and not willing to defame her, was minded to put her away privily. But while he thought on these Things, behold, the Angel of the Lord appeared unto him, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their Sins. And Joseph being raised from his Sleep, did as the Angel of the Lord had bidden him, and took unto him his [Bride] Wife, and knew her not till she had brought forth her first-born Son, and he called his Name Jesus," i. 18 to 25. From these, and also those Passages that are written in Luke concerning the Nativity of the Lord, and from what has been adduced above, it is evident, that

the Son of God is Jesus that was conceived of Jehovah the Father, and born of the Virgin Mary, concerning whom all the Prophets and the Law prophesied until John.

22. He who knows why the Lord is called the Son of God, and the Son of Man, and what they signify, may know many Arcana of the Word; for the Lord at one Time calls himself the *Son*, at another Time the *Son of God*, and again at another Time the *Son of Man*; and this always according to the Subject treated or spoken of. When his Divinity, his Unity with the Father, his Divine Power, Faith in Him, and the Life that is from Him, are treated of, he then calls himself the Son of God, as in John v. 17 to 26, and elsewhere: But where what relates to the Passion, the Judgment, his Coming, and in general to Redemption, Salvation, Reformation, and Regeneration, are treated of, he then calls himself the Son of Man; the Reason whereof is, because he is then spoken of as the Word. The Lord is distinguished by various Names in the Word of the Old Testament, being there named Jehovah, Jah, the Lord, God, the Lord Jehovih, Jehovah of Hosts, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Schaddai, the Rock;

Rock; as also the Creator, Former, Saviour, and Redeemer; in every Place according to the Subject treated of. In like Manner he is distinguished in the Word of the New Testament, where he is named Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, with other Names, varying according to the Nature of the Thing that is therein treated of.

23. Having shewn why the Lord is called the *Son of God*, we shall now proceed to shew why he is called the *Son of Man*. He is called the Son of Man, where the Subject treated of is concerning the Passion, the Judgment, or his Coming; and in general where the Subject relates to Redemption, Salvation, Reformation, or Regeneration; the true Ground whereof is, because the Son of Man is the Lord with Respect to the Word; and he, as the Word, suffers, judges, cometh into the World, redeemeth, saveth, reformeth, and regenerateth. That this is the Case, may appear from what follows.

24. THAT THE LORD IS CALLED THE SON OF MAN, WHEN THE PASSION IS TREATED OF, is evident from the following Passages:

"Jesus said unto the Disciples, Behold, we go

H 3

" up

“ up to Jerusalem, and *the Son of Man* shall be
 “ delivered unto the chief Priests and unto the
 “ Scribes, and they shall condemn him to
 “ Death, and shall deliver him to the Gentiles,
 “ and they shall mock him, and shall scourge
 “ him, and shall spit upon him, and shall kill
 “ him, and the third Day he shall rise again,”
 Mark x. 33, 34. In like Manner in other
 Places where he foretels his Passion, as Matthew
 xx. 18, 19. Mark viii. 31. Luke ix. 22.
 “ Jesus said, Behold, the Hour is at Hand, and
 “ *the Son of Man* is betrayed into the Hands of
 “ Sinners,” Matthew xxvi. 45. “ The An-
 “ gel said unto the Women that came unto the
 “ Sepulchre, Remember how he spake unto
 “ you, saying, *The Son of Man* must be deli-
 “ vered into the Hands of sinful Men, and be
 “ crucified, and the third Day rise again,”
 Luke xxiv. 6, 7. The Reason why the Lord
 then called himself the Son of Man, is because
 he suffered himself to be treated after the same
 Manner as they had treated the Word, accord-
 ing to what is shewn above in many Places.

25. THAT THE LORD IS CALLED THE
 SON OF MAN, WHEN JUDGMENT IS TREAT-
 ED OF, is clear from these Passages: “ When
 “ *the Son of Man* shall come in his Glory, then
 “ shall

“shall he sit upon the Throne of his Glory,
“and he shall set the Sheep on his right Hand,
“and the Goats on the left,” Matthew xxv. 31,
32. “When *the Son of Man* shall sit in the
“Throne of his Glory, ye also shall sit, judging
“the twelve Tribes of Israel,” Matthew xix.
28. “*The Son of Man* shall come in the Glory
“of his Father, and he shall reward every Man
“according to his Works,” Matthew xvi. 27.
“Watch ye, therefore, that ye may be ac-
“counted worthy to stand before *the Son of*
Man,” Luke xxi. 36. “In such an Hour as
“ye think not, *the Son of Man* cometh,”
Matthew xxiv. 44. Luke xii. 40. “For the
“Father judgeth no Man, but hath committed
“all Judgment unto the Son, because he is *the*
Son of Man,” John v. 22, 27. Now the Rea-
son why the Lord calls himself the Son of Man
when Judgment is treated of, is because all
Judgment is executed according to the Divine
Truth, which is in the Word; that this judges
every one, the Lord himself declares in John,
“If any Man hear my Words, and believe not,
“I judge him not, for I came not to judge
“the World; *the Word that I have spoken*, the
“same shall judge him in the last Day,” xii. 47,
48. And in another Place, “*The Son of Man*
“came not into the World to condemn the
“World;

“ World; but that the World through him
 “ might be saved; he that believeth on him is
 “ not condemned; but he that believeth not is
 “ condemned already, because he hath not be-
 “ lieved in the Name of the only-begotten Son
 “ of God,” iii. 17, 18. That the Lord sentences
 no one to Hell, nor casts down any therein, but
 that evil Spirits plunge themselves into such a
 State, may be seen in the Treatise concerning
Heaven and Hell, n. 545 to 550, 574. By the
 Name of Jehovah, of the Lord, and of the Son
 of God, is signified Divine Truth, consequently
 also the Word, which is from the Lord, treats
 concerning him, and therefore is himself.

26. THAT THE LORD IS CALLED THE
 SON OF MAN, WHERE HIS COMING IS
 SPOKEN OF, is plain from the following Pas-
 sages: “ The Disciples said unto Jesus, What
 “ shall be the Sign of thy Coming, and of the
 “ End of the World?” In Answer to which
 Inquiry, the Lord predicted the successive
 States of the Church from it’s Beginning to it’s
 End; and concerning it’s End he saith, “ Then
 “ shall appear the Sign of *the Son of Man*. And
 “ they shall see *the Son of Man* coming in the
 “ Clouds of Heaven with Power and great
 “ Glory,” Matthew xxiv. 3, 30. Mark xiii.

26. Luke xxi. 27. By the End of the World (or Consummation of the Age) is meant the last Time of the Church; by the Coming of the Lord in the Clouds of Heaven with Glory, is signified the Opening of the Word, and a Manifestation that it is written concerning the Lord alone. So in Daniel, "I saw, and behold, one like *the Son of Man* came with the "Clouds of Heaven," vii. 13. And in the Revelation, "Behold he cometh with Clouds, and "every Eye shall see him," i. 7. This is also spoken concerning *the Son of Man*, as appears from Verse 13 of the same Chapter; also in another Place of the Revelation, "I looked, "and behold, a white Cloud, and upon the "Cloud one sat like unto *the Son of Man*," xiv. 14. That the Lord did himself understand one Thing by the Son of God, and another Thing by the Son of Man, appears from his Answers to the High Priest: "The High Priest said unto "Jesus, I adjure thee by the living God, that "thou tell us whether thou be the Christ, *the Son of God*: Jesus saith unto him, Thou hast "said, I am; nevertheless I say unto you, hereafter shall ye see *the Son of Man* sitting on the "right Hand of Power, and coming in the "Clouds of Heaven," Matthew xxvi. 63, 64. Here he first confessed that he was the Son of God,

God, and afterwards said that they should see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven; by which is signified that after the Passion of the Cross he should possess the divine Power of opening the Word, and establishing the Church; which could not be effected before, as Hell was not conquered, neither was his Humanity glorified. What is signified by sitting on the Clouds of Heaven, and coming in Glory, has been already explained by me in the Treatise concerning *Heaven and Hell*, at n. 1.

27. THAT THE LORD IS CALLED THE SON OF MAN, WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, appears from the following Passages: "*The Son of Man* came to give his "Life a Ransom for many," Matthew xx. 28. Mark x. 45. "*The Son of Man* is come to save, "and not to destroy," Matthew xviii. 11. Luke ix. 56. "*The Son of Man* is come to seek and "to save that which was lost," Luke xix. 10. "He that soweth the good Seed is *the Son of "Man*," Matthew xiii. 37. The Subject treated of in these Passages is concerning Salvation and Redemption; which being from the Lord, are effected by the Word, and therefore he calls himself

self the Son of Man in those Passages. The Lord saith, that "*The Son of Man* hath Power to "forgive Sins," Mark ii. 10. Luke v. 24 ; that is, to save. Also, "That he is Lord of "the Sabbath, because he is *the Son of Man*," Matthew xii. 8. Luke vi. 5. Mark ii. 28. The Reason whereof is, because he is the Word, as he there teaches. He moreover says, in John, "Labour not for the Meat which perisheth, but "for that Meat which endureth to everlasting "Life, which *the Son of Man* shall give unto "you," vi. 27. By Meat is here signified every Good and Truth of Doctrine from the Word, consequently from the Lord : This is also there signified by Manna and Bread that cometh down from Heaven ; and also by the following Passage in the same Chapter : "Except ye eat the Flesh "of *the Son of Man*, and drink his Blood, ye have "no Life in you," Verse 53. Flesh or Bread here signifies the Good of heavenly Love, from the Word ; Blood or Wine, the Good of Faith, from the same ; and both from the Lord.

The same is signified by the Son of Man in other Passages where the Expression occurs, as in the following : "The Foxes have Holes, "and the Birds of the Air have Nests, but *the Son of Man* hath not where to lay his Head,"
Matthew

Matthew viii. 20. Luke ix. 58; by which is signified, that the Word had no Place with the Jews, as the Lord also says, John viii. 37; neither could it abide with them, because they did not believe in him, John v. 38, 39. By the Son of Man is signified the Lord with Respect to the Word, also in the Revelation, where it is said, "In the Midst of the seven Candlesticks I saw one like unto *the Son of Man*, clothed with a Garment down to the Foot, and girt about the Paps with a golden Girdle," Chap. i. 13; and in the following Verse, where the Lord is represented as the Word by various Representatives, wherefore also he is called the Son of Man. So in David, "Let thy Hand be upon the Man of thy Right Hand, upon *the Son of Man*, whom thou madest strong for thyself, so will not we go back from thee; quicken us," Psalm lxxx. 18, 19, 20. By the Man of the Right Hand is here meant the Lord with Respect to the Word, and the same also is signified by the Son of Man. He is called the Man of the Right Hand, because that the Lord hath Power by Virtue of Divine Truth, which also is the Word; and he had the Divine Power itself, when he fulfilled the whole Word: Hence also he said, that "they should see *the Son of Man* sitting in
"Power

“Power on the Right Hand of the Father,”
Mark xiv. 62.

28. *The Reason why the Son of Man signifies the Lord with Respect to the Word, was because the Prophets were called the Sons of Men: The Prophets were called the Sons of Men, because they represented the Lord with Respect to the Word, and thence signified the Doctrine of the Church, derived from the Word: No other Thing is understood in Heaven by Prophets, wherever they are named in the Word; for the spiritual Signification of a Prophet, as also of the Son of Man, is the Doctrine of the Church derived from the Word, and when applied to the Lord, is the Word itself. That the Prophet Daniel is called the Son of Man, may be seen in the Book of Daniel, Chap. viii. 17. And that the Prophet Ezekiel was so called, may be seen in Ezek. Chap. ii. 1, 3, 6, 8. Chap. iii. 1, 3, 4, 10, 17, 25. Chap. iv. 1, 16. Chap. v. 1. Chap. vi. 2. Chap. vii. 2. Chap. viii. 5, 6, 8, 12, 15. Chap. xi. 2, 4, 15. Chap. xii. 2, 3, 9, 18, 22, 27. Chap. xiii. 2, 17. Chap. xiv. 3, 13. Chap. xv. 2. Chap. xvi. 2. Chap. xvii. 2. Chap. xx. 3, 4, 27, 46. Chap. xxi. 2, 6, 9, 12, 14, 19, 28. Chap. xxii. 18, 24. Chap. xxiii. 2, 36. Chap. xxiv. 2, 16, 25. Chap. xxv. 2. Chap. xxvi.*

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2. Chap. xxvii. 2. Chap. xxviii. 2, 12, 21.
Chap. xxix. 2, 18. Chap. xxx. 2, 21. Chap.
xxxi. 2. Chap. xxxii. 2, 18. Chap. xxxiii.
2, 7, 10, 12, 24, 30. Chap. xxxiv. 2. Chap.
xxxv. 2. Chap. xxxvi. 1, 17. Chap. xxxvii.
3, 9, 11, 16. Chap. xxxviii. 2, 14. Chap.
xxxix. 1, 17. Chap. xl. 4. Chap. xliii. 7,
10, 18. Chap. xlv. 5. From whence it is
evident, that the Lord is called the Son of God
with Respect to the Divine Humanity, and the
Son of Man with Respect to the Word.



That

*That the Lord made his Humanity Divine
by Virtue of the Divinity in Himself, and
that He thus became One with the Father.*

29. **I**N the *Doctrine of the Church* received throughout the Christian World, it is maintained, "That our Lord Jesus Christ, the
" Son of God, is God and Man, and although
" he be God and Man, yet they are not two,
" but one Christ; one, by Reason that the Di-
" vinity took to itself the Humanity; so that he
" is one altogether, being one Person: Since as
" the Soul and Body make one Man, so God
" and Man is one Christ." These Words are taken from the Athanasian Doctrine of Faith, which is received throughout the Christian World: These are the essential Things contained therein concerning the Union of the Divinity and Humanity in the Lord: What is further said in the same Creed concerning the Lord, will be explained in it's proper Article. From the above Quotation it clearly appears, that it is agreeable to *the Faith of the Christian Church*, that the Divinity and Humanity in the Lord are not two, but one, even as the Soul and Body are one Man; and that the Divinity in

him assumed, or took to itself the Humanity. Hence it follows, that the Divinity cannot possibly be separated from the Humanity, nor the Humanity from the Divinity; for to separate them would be like separating the Soul from the Body. That this is the Case, will also be acknowledged by every one who reads what is cited above at n. 19 and 21, from two of the Evangelists, namely, Luke i. 26 to 35; and from Matthew i. 18 to 25, concerning the Nativity of the Lord; from which Passages it is manifest, that Jesus was conceived of Jehovah God, and born of the Virgin Mary; so that the Divinity was in him, and was his Soul. Now whereas his Soul was the essential Divinity of the Father, it follows, that the Body, or his Humanity, was also made Divine; for where the one is, there also must be the other. In this Manner, and no other, the Father and the Son are one, the Father in the Son, and the Son in the Father; and further, all Things of the Son are the Father's, and all Things of the Father are the Son's, as the Lord himself teaches in his Word. But how the Union was accomplished, shall be explained in the following Order: I. That the Lord from Eternity is Jehovah. II. That the Lord from Eternity, or Jehovah, assumed a Humanity to save Mankind. III.

That

That he made the Humanity Divine, by Virtue of Divinity in Himself. IV. That He made the Humanity Divine, by Temptations admitted therein. V. That the complete Union of the Divinity with the Humanity was effected and accomplished in Him by the Passion of the Cross, which was the final Temptation. VI. That He successively put off the Humanity that was taken from the Mother, and put on the Humanity derived from the Divinity in Him, which is the Divine Humanity and the Son of God. VII. That thus God became Man, as well in the Ultimates as in the first Causes or Principles of Things [*ut in Primis etiam in Ultimis*].

30. THAT THE LORD FROM ETERNITY IS JEHOVAH, is known from the Word, for the Lord said unto the Jews, "Verily, verily, I say unto you, before Abraham was, I am," John viii. 58. And elsewhere, "Glorify thou me, Father, with the Glory which I had with thee before the World was," John xvii. 5; by which is meant the Lord from Eternity, and not a Son from Eternity; for the Son is his Humanity conceived of Jehovah the Father, and born of the Virgin Mary in Time, as was shewn above. That the Lord from Eternity is Jehovah Him-

self, is manifest from many Passages in the Word, of which we shall here only adduce the following: "It shall be said in that Day, Lo, *this is our God*, we have waited for him, and he *will save us*; *this is Jehovah*, we have waited for him, we will be glad and rejoice in his *Salvation*," Isaiah xxv. 9; from which it appears, that God Jehovah himself was expected. "The Voice of him that crieth in the Wilderness, Prepare ye the Way of *Jehovah*, make *strait in the Desert a Highway for our God*." "The Glory of *Jehovah* shall be revealed, and *all Flesh shall see it together*. Behold, the *Lord Jehovah* will come in Strength," Isaiah xl. 3, 5, 10. Matthew iii. 3. Mark i. 3. Luke iii. 4. Here also the Lord, who was to come, is called Jehovah: "I *Jehovah* will give Thee *for a Covenant of the People, for a Light of the Gentiles*: I am *Jehovah, that is my Name, and my Glory will I not give an- unto- other*," Isaiah xlii. 6, 8. The Covenant of the People, and the Light of the Gentiles, is the Lord with Respect unto the Humanity; and because this was from Jehovah, and was made one with him, it is said, "I am Jehovah, that is my Name, *and my Glory will I not give unto another*;" that is, to no other than to himself; to give Glory, is to glorify, or to unite unto himself. "The
" Lord

“*Lord* whom ye seek shall suddenly come to
“his Temple,” Malachi iii. 1. By the Tem-
ple is signified the Temple of his Body, as in
John ii. 19, 21. “*The Day-Spring from on high*
“has visited us,” Luke i. 78. Where the Day-
Spring from on high means Jehovah, or the
Lord from Eternity. Hence it appears, that by
the Lord from Eternity is understood his all-be-
getting Divinity, [*Divinum a Quo*] which in
the Word is Jehovah: But from the Passages
which will be adduced presently, it will appear,
that by the Lord, as also by Jehovah, after that
his Humanity was glorified, is understood the
Divinity and Humanity in Unity; and that by
the Son alone is understood the Divine Huma-
nity.

31. THAT THE LORD FROM ETERNITY,
OR JEHOVAH, ASSUMED THE HUMANITY
TO SAVE MANKIND, was confirmed from the
Word in the preceding Articles: That Man-
kind could not have been saved in any other
Manner, will be shewn elsewhere. That he
assumed the Humanity, appears also from those
Passages in the Word, where it is said, that he
came forth from God, descended out of Heaven,
and that he was sent into the World; as from
the following, “*I came forth from the Father,*
“and

"and *I came into the World,*" John xvi. 28.
 "I proceeded forth and came from God; neither
 "came I of myself, but he sent me," John viii.
 42. "The Father loveth you, because ye have
 "believed that *I came out from God,*" John xvi.
 27. "No Man hath ascended up to Heaven,
 "but he *that came down from Heaven,*" John iii.
 13. "The Bread of God is he *which cometh*
 "*down from Heaven,* and giveth Life unto the
 "World," John vi. 33, 35, 41, 50, 51. "He
 "that *cometh from above,* is above all; he that
 "cometh from Heaven, is above all," John iii.
 31. "I know the Father, for *I am sent from*
 "*him,* and he hath sent me," John vii. 29.
 That by being sent from the Father into the
 World, is understood the assuming the Huma-
 nity, see n. 20, above.

32. THAT THE LORD MADE HIS HUMA-
 NITY DIVINE, BY VIRTUE OF THE DIVI-
 NITY IN HIMSELF, may appear in many Pas-
 sages in the Word, of which those shall be here
 adduced which prove, I. *That it was successively*
done; which are these; "Jesus grew and waxed
 "strong in Spirit, filled with Wisdom, and the
 "Grace of God was upon him," Luke ii. 40.
 "Jesus increased in Wisdom and in Stature, and
 "in Favour with God and Man," Verse 52.

II. *That*

II. *That the Divinity operated by the Humanity, as the Soul does by the Body*; this appears from these Passages; "The Son can do Nothing of himself, but what he seeth the Father do," John v. 19. "Of myself I do Nothing, but as my Father hath taught me, so I speak: He that sent me is with me; he hath not left me alone," John viii. 28, 29. Chap. v. 30. "I have not spoken of myself, but the Father which sent me; he gave me the Commandment, what I should say and what I should speak," John xii. 49, 50. "The Words that I speak unto you, I speak not of myself, the Father that dwelleth in me, he doth the Works," John xiv. 10. "I am not alone, because the Father is with me," John xvi.

32. III. *That the Divinity and Humanity operated unanimously*; this appears from these Passages; "What Things soever the Father doth, these also doth the Son likewise," John v. 19. "For as the Father raiseth up the dead, even so the Son quickeneth whom he will," John v. 21. "For as the Father hath Life in himself, so hath he given to the Son to have Life in himself," John v. 26. "Now they know that all Things whatsoever thou hast given me are of thee," John xvii. 6. IV. *That the Divinity is united to the Humanity, and the Humanity,*

Humanity to the Divinity; this appears from these Passages; "If ye had known me, ye would have known my Father also, and from henceforth ye have seen him. He said unto Philip (who desired to see the Father), Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; believest thou not that I am in the Father, and the Father in me?" John xiv. 6 to 11. "If I do not the Works of my Father, believe me not; but if I do, believe the Works; that ye may know and believe that the Father is in me, and I in the Father," John x. 36, 38. "That they all may be one, as thou, Father, art in me, and I in thee," John xvii. 22. "In that Day ye shall know that I am in my Father," John xiv. 20. "None is able to pluck my Sheep out of my Father's Hand; I and the Father are one," John x. 29, 30. "The Father loveth the Son, and hath given all Things into his Hand," John iii. 15. "All Things that the Father hath are mine," John xvi. 15. "All mine are thine, and all thine are mine," John xvii. 10. "Thou hast given the Son Power over all Flesh," John xvii. 2. "All Power is given unto me in Heaven and on Earth," Matthew xxviii. 18. V. *That the Divine Humanity*

is to be worshipped ; this appears from the following Passages ; “ That all Men should honour “ the Son, even as they honour the Father,” John v. 23. “ If ye had known me, ye would “ have known my Father also,” John viii. 19. “ He that seeth me, seeth him that sent me,” John xii. 45. “ If ye had known me, ye would “ have known my Father also, and from hence- “ forth ye know him, and have seen him,” John xiv. 7. “ He that receiveth me, receiveth him “ that sent me,” John xiii. 20. The Reason of which is, because no one can see the essential Divinity, which is called the Father, but only the Divine Humanity ; for the Lord says, “ No “ Man hath seen God at any Time, the Only- “ begotten Son, which is in the Bosom of the “ Father, he hath declared him,” John i. 18. “ Not that any Man hath seen the Father, save “ he which is with the Father, he hath seen the “ Father,” John vi. 46. “ Ye have not heard “ the Voice of the Father at any Time, nor “ seen his Shape,” John v. 37. VI. *Inasmuch as the Lord made his Humanity Divine, by Virtue of the Divinity in himself, and whereas the Humanity is to be approached, as being the Son of God, therefore the Lord is to be believed on, who is both Father and Son ; this appears from the following Passages ; “ As many as received him, to them “ gave he Power to become the Sons of God,*
“ even

“ *even to them that believe on his Name,*” John i.
 12. “ *That whosoever believeth on him should*
 “ *not perish, but have eternal Life,*” John iii.
 15. “ *For God so loved the World, that he*
 “ *gave his Only-begotten Son, that whosoever*
 “ *believeth in him should not perish, but have*
 “ *everlasting Life,*” John iii. 16. “ *He who be-*
 “ *lieveth on the Son is not condemned ; but he*
 “ *that believeth not, is condemned already, be-*
 “ *cause he hath not believed in the Name of the*
 “ *Only-begotten Son of God,*” John iii. 18. “ *He*
 “ *that believeth on the Son, hath everlasting Life ;*
 “ *and he that believeth not the Son, shall not see*
 “ *Life, but the Wrath of God abideth on him,*”
 John iii. 36. “ *The Bread of God is he that*
 “ *cometh down from Heaven, and giveth Life*
 “ *unto the World. He that cometh to me*
 “ *shall never hunger, and he that believeth on me*
 “ *shall never thirst,*” John vi. 33, 35. “ *This*
 “ *is the Will of him that sent me, that every*
 “ *one which seeth the Son and believeth on him,*
 “ *may have everlasting Life, and I will raise*
 “ *him up at the last Day,*” John vi. 40.
 “ *Then said they unto Jesus, What shall we*
 “ *do that we may work the Works of God ?*
 “ *Jesus answered, This is the Work of God,*
 “ *that ye believe on him whom he hath sent,*” John
 vi. 28, 29. “ *Verily, verily I say unto you, he*
that

“that believeth on me hath everlasting Life,”
John vi. 47. “Jesus cried, saying, If any Man
“thirst, let him come unto me and drink; he
“*that believeth on me*, as the Scripture hath said,
“out of his Belly shall flow Rivers of living
“Water,” John vii. 37, 38. “*If ye believe not*
“that I am, ye shall die in your Sins,” John
viii. 24. “Jesus said, I am the Resurrection
“and the Life, he *that believeth on me*, though
“he were dead, yet shall he live; and whoso-
“*ever liveth and believeth on me*, shall never die,”
John xi. 25, 26. “Jesus said, I am come a
“Light into the World, that *whosoever believeth*
“*on me* should not abide in Darknes,” John
xii. 46. Chap. viii. 12. “While ye have
“Light, *believe in the Light*, that ye may be the
“Children of Light,” John xii. 36. “Verily,
“verily I say unto you, the Dead shall hear the
“Voice of the Son of God; and they that hear
“shall live,” John v. 25. “Abide in me, and
“I in you; I am the Vine, ye are the Branch-
“es; he that abideth in me, and I in him, the
“same bringeth forth much Fruit; for without
“me ye can do nothing,” John xv. 4, 5.
“That they should abide in the Lord, and the
“Lord in them,” John xiv. 20. Chap. xvii.
23. “I am the Way, the Truth, and the Life;
“no Man cometh to the Father, but by me,”

John xiv. 6. In these Passages, and in all others, where the Father is named, is meant the Divinity that was in the Lord by Virtue of Conception, and which, according to the Athanasian Creed received throughout the Christian World, existed in the Lord as the Soul does in the Body with Man; the essential Humanity derived from this Divinity is the Son of God. Now forasmuch as this Humanity was made Divine, therefore, in Order to prevent Man's approaching the Father alone, and thereby separating the Father from the Lord in Thought, in Faith, and of Consequence in Worship, the Lord, after teaching that the Father and he are one; that the Father is in him, and he in the Father; and that all should abide in him; and that no one cometh unto the Father but by him; taught also that he was to be believed in, and that Man is saved by a direct Faith in him. That the Humanity of the Lord was made Divine, cannot be conceived of by many in Christendom after a just Manner, and that principally for this Reason, because in thinking concerning Man, they take their Ideas from his material Body, and not from his spiritual Part; when nevertheless all Angels, who are purely spiritual Beings, are also in a perfect Human Form; and likewise every Thing Divine, which proceeds from Jehovah God,

God, from it's first Principles of Existence in Heaven, unto it's last in the World, tends to a Human Form. That Angels are Human Forms, and that every Thing Divine tends to such a Form, may be seen in the Treatise concerning *Heaven and Hell*, n. 73 to 77, and n. 453 to 460; and may also more fully be seen in a Work treating of *Angelic Wisdom concerning the Lord*.

33. THAT THE LORD MADE HIS HUMANITY DIVINE BY TEMPTATIONS ADMITTED THEREIN, AND BY CONTINUAL VICTORIES AT THE SAME TIME, has been already spoken to above, n. 12, 13, 14; to which it may be expedient to add the following Observations. Temptations are Nothing else but spiritual Combats against Evils and Falsities; and whereas Evils and Falsities are from Hell, Temptations, strictly speaking, are spiritual Combats against Hell. Even with Men, who undergo spiritual Temptations, there are evil Spirits from Hell, who occasion them: Man is ignorant of this Origin of Temptations; but it has been given me to know, by much Experience, that the Thing is really so. Hence also it is, that when a Man conquers in Temptations by the Divine Assistance of the Lord, he

is drawn out of Hell, and elevated into Heaven; so that by Temptations- or Combats against Evils he is made spiritual, and thus an Angel. But the Lord fought by Virtue of his own proper Power against all the Hells, and wholly overcame and subdued them; and whereas he at the same Time glorified his Humanity, thereby he holds them to Eternity under his Power and Authority: For before the Coming of the Lord, the Hells had risen to such a Heighth, that they began to infest the very Angels of Heaven themselves, and also every Man coming into and going out of the World. The Reason why the Hells had risen unto such a Heighth, was, because the Church was wholly in a ruined State, and Men in the World were principled in mere Falsities and Evils by Reason of their Idolatries, and of such are the Hells composed: Hence it was, that unless the Lord had come into the World, no man could have been saved. Concerning these Combats of the Lord, much is said in the Psalms of David, and in the Prophets, but little in the Evangelists. These Combats are what are meant by the Temptations which the Lord endured, and of which the last was the Passion of the Cross; and it is by Virtue thereof that the Lord is called a Saviour and Redeemer. This is also so far

far known in the Church, as to give Occasion to the general Confession, that the Lord conquered Death, or the Devil, that is, Hell, and arose victorious; as also, that without the Lord there is no Salvation. That the Lord also glorified his Humanity, and that thereby he became a Saviour, Redeemer, Reformer, and Regenerator unto Eternity, will be shewn hereafter. That the Lord became a Saviour by his spiritual Temptations or Combats, is evident from many Passages adduced above from the Word, at n. 12, 13, 14, and from the following in Isaiah; "The Day of Vengeance is in my Heart, and
 " *the Year of my Redeemed is come*: I have trod-
 " den them down in my Anger, I have brought
 " down their Strength to the Earth, *so he was*
 " *their Saviour*," Chap. lxiii. 4, 6, 8; in which Chapter, the Subject treated of is concerning the Lord's Combats. And in the Psalms, "Lift
 " up your Heads, O ye Gates, and be ye lifted up,
 " ye everlasting Doors, and the *King of Glory*
 " shall come in: Who is *the King of Glory*? *Je-*
 " *hovah strong and mighty, Jehovah mighty in*
 " *Battle*," Psalm xxiv. 7, 8; which Things are also spoken concerning the Lord.

34. THAT A COMPLETE UNION OF THE
 DIVINITY AND HUMANITY WAS EFFECTED

IN THE LORD BY THE PASSION OF THE CROSS, WHICH WAS THE FINAL TEMPTATION, was confirmed in it's proper Article above, where it was shewn, that the Lord came into the World, in Order that he might subdue the Hells, and glorify his Humanity; and that the Passion of the Cross was the final Combat, whereby he fully conquered the Hells, and fully glorified his Humanity. Now as the Lord, by the Passion of the Cross, did fully glorify his Humanity, that is, united it to his Divinity, and so of Consequence also made his Humanity Divine, it follows, that he is Jehovah and God with Respect to both: It is on this Account, that in many Passages of the Word he is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour, and Former, as in the following: "Mary said, My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour," Luke i. 46, 47. "And the Angel said unto the Shepherds, Behold, I bring you Tidings of great Joy, which shall be unto all People, because there is born this Day, in the City of David, a Saviour, which is Christ the Lord," Luke ii. 10, 11. "And they said, He is indeed the Christ, the Saviour of the World," John iv. 42. "I will help thee, saith Jehovah thy God, and thy Redeemer the Holy One

“*One of Israel,*” *Isaiah xli. 14.* “Thus saith
“*Jehovah* that *created* thee, O Jacob, and he
“that *formed* thee, O Israel, for I have *redeemed*
“thee: I am *Jehovah* thy God, the *Holy One of*
“*Israel thy Saviour,*” *Isaiah xliii. 1, 3.* “Thus
“saith *Jehovah* your Redeemer, the *Holy One of*
“*Israel: I am Jehovah your Holy One, the Creator*
“*of Israel, your King,*” *Isaiah xliii. 14, 15.*
“Thus saith *Jehovah, the Holy One of Israel,*
“and his *Maker,*” *Isaiah xlv. 11.* “Thus saith
“*Jehovah thy Redeemer, the Holy One of Israel,*”
Isaiah xlvi. 17. “That all *Flesh* may know
“that I *Jehovah* am thy *Saviour* and thy *Re-*
“*deemer, the Mighty One of Jacob,*” *Isaiah xlix.*
26. “Then the Redeemer shall come to *Zion,*”
Isaiah lix. 20. “And thou shalt know that I
“*Jehovah* am thy *Saviour* and thy *Redeemer,*
“the *Mighty One of Jacob,*” *lx. 16.* “And
“now saith *Jehovah* that *formed* thee from the
“*Womb,*” *Isaiah xlix. 5.* “*Jehovah* is my
“*Rock* and my *Redeemer,*” *Psalms xviii. 2.*
“And they remembered that *God* was their
“*Rock,* and the *High God* their *Redeemer,*”
Psalms lxxviii. 35. “Thus saith *Jehovah* thy
“*Redeemer,* and he that *formed* thee from the
“*Womb,*” *Isaiah xlv. 24.* “As for our *Re-*
“*deemer, Jehovah of Hosts* is his Name, the
“*Holy One of Israel,*” *Isaiah xlvii. 4.* “With
ever

"everlasting Kindness will I have Mercy on
 "thee, saith *Jehovah thy Redeemer*," Isaiah liv.
 8. "Their *Redeemer* is strong, *Jehovah of Hosts*
 "is his Name," Jeremiah l. 34. "Let Israel
 "hope in *Jehovah*, for with *Jehovah* there is
 "Mercy, and with him plenteous *Redemption*.
 "He shall *redeem* Israel from all their Iniqui-
 "ties," Psalm cxxx. 7, 8. "*Jehovah* is my
 "Rock, my Fortrefs, and the Horn of my Sal-
 "vation, my *Saviour*," 2 Samuel xxii. 2, 3.
 "Thus saith *Jehovah* the *Redeemer* of Israel,
 "his *Holy One*, Kings shall see and arise because
 "of the Lord, that is faithful, the *Holy One* of
 "*Israel*, and he shall chuse thee," Isaiah xlix. 7.
 "Surely *God* is in thee, and there is no other
 "*God*. Verily thou art a *God* that hidest thy-
 "self, O *God* of Israel the *Saviour*," Isaiah xlv.
 14, 15. "Thus saith *Jehovah* the King of Is-
 "rael, and his *Redeemer* the Lord of Hosts, Be-
 "sides me there is no *God*," Isaiah xlv. 6.
 "I am *Jehovah*, and besides me there is no
 "*Saviour*," Isaiah xliii. 11. "Am not I *Je-*
 "*hovah*, and there is none other besides me,
 "and a *Saviour*, there is none besides me,"
 Isaiah xlv. 21. "I am *Jehovah* thy *God*, thou
 "shalt know no *God* but me, for there is no *Sal-*
 "*viour* besides me," Hosea xiii. 4. "Look unto
 "me that ye may be *saved*, all ye Ends of the
 "Earth,

“Earth, for I am *God*, and there is none else,”
Isaiah xlv. 22. “*Jehovah of Hosts* is his Name,
“thy Redeemer is the *Holy One of Israel*, the
“*God* of the whole Earth shall he be called,”
Isaiah liv. 5. Hence it may be seen, that the
Divinity of the Lord, which is called the Fa-
ther, and in the above Passages is called Jehovah
and God; and the Divine Humanity, which
is called the Son, and in the above Passages a
Redeemer and Saviour, as also a Former, that
is, a Reformer and Regenerator, are not two but
one; for it is not only said, in the Passages quo-
ted above, that Jehovah God, and the Holy
One of Israel, is a Redeemer and Saviour, but
it is also said that Jehovah is the Redeemer and
Saviour; and also farther, “I am Jehovah,
“and besides me there is no Saviour.” Whence
it manifestly appears, that the Divinity and
Humanity of the Lord are one Person, and that
the Humanity is also Divine; for the Redeemer
and Saviour of the World is no other than the
Lord with Respect to the Divine Humanity,
which is called the Son: For Redemption and
Salvation is the proper attribute of his Huma-
nity, which is called Merit and Righteousness,
inasmuch as it was his Humanity that endured
Temptations and the Passion of the Cross, and
of Consequence by the Humanity he saved and
redeemed

redeemed Mankind. Now whereas, after the Union of the Humanity with the Divinity in himself, which was respectively like the Union of the Soul and Body in Man, they were no longer two but one Person, (agreeable to the Doctrine received throughout the Christian World,) therefore the Lord is Jehovah and God with Respect to each; and in that View is sometimes called Jehovah, and the Holy One of Israel, the Redeemer and Saviour, and at other Times, Jehovah the Redeemer and Saviour, as may be seen in the Passages above quoted. He is called a Saviour which is Christ, Luke ii. 10, 11. John iv. 42. God and the God of Israel, the Saviour and Redeemer, Luke i. 47. Isaiah xlv. 14, 15. Chap. liv. 5. Psalm lxxviii. 35. Jehovah the Holy One of Israel, the Saviour and Redeemer, Isaiah xli. 14. Chap. xliii. 3, 11, 14, 15. Chap. xlviii. 17. Chap. xlix. 7. Chap. liv. 5. Jehovah, the Saviour, Redeemer, and Maker, Isaiah xlv. 6. Chap. xlvii. 4. Chap. xlix. 26. Chap. liv. 8. Chap. lxiii. 16. Jeremiah i. 34. Psalm lxxviii. 35. Psalm cxxx. 7, 8. 2 Samuel xxii. 2, 3. The God Jehovah, the Redeemer and Saviour, and besides whom there is no other, Isaiah xliii. 11. Chap. xlv. 6. Chap. xlv. 14, 15, 21, 22. Hosea xiii. 4.

35. THAT

35. THAT THE LORD SUCCESSIVELY PUT OFF THE HUMANITY WHICH WAS TAKEN FROM THE MOTHER, AND PUT ON THE HUMANITY FROM THE DIVINITY IN HIMSELF, WHICH IS THE DIVINE HUMANITY AND THE SON OF GOD. That there was a Divinity and Humanity in the Lord, the Divinity from Jehovah the Father, and the Humanity from the Virgin Mary, is generally acknowledged ; hence it is that he was God and Man, and that he had a Divine Essence and a Human Nature, the Divine Essence from the Father, and the Human Nature from the Mother ; and hence he was equal to the Father with Respect to the Divinity, and less than the Father with Respect to the Humanity : And further, this Human Nature from the Mother was not transmuted into the Divine Essence, neither commixed with it, as the Doctrine of Faith, which is called the Athanasian Creed, teaches ; for the Human Nature cannot be transmuted into the Divine Essence, neither commixed therewith. Nevertheless, by our Doctrine we maintain, that the Divinity assumed a Humanity, that is, united it to itself, just as a Soul is united to it's Body, so that they were not two, but one Person ; from which Circumstance it follows, that he put off the
Humanity

Humanity taken from the Mother, which in itself was like unto the Humanity of another Man, and consequently material, and put on the Humanity from the Father, which in itself was like unto it's Divinity, and consequently substantial, by Virtue whereof the Humanity was also made Divine. Hence it is, that in the prophetical Part of the Word, the Lord is also, with Respect to the Humanity, called Jehovah, and God; and in the Word of the Evangelists, the Lord, God, the Messiah, or Christ, and the Son of God, who is to be believed in, and by whom Men are to be saved. Now whereas the Lord had from the Beginning a Humanity from the Mother, and successively put off the same, that is, glorified or made it Divine, therefore during his Abode in the World, he passed through two States, one a State of Humiliation, or emptying himself, and the other a State of Glorification, or Union with the Divinity which is called the Father; The State of Humiliation was at the Time and in the Degree that he was in the Humanity from the Mother, and the State of Glorification, at the Time and in the Degree that he was in the Humanity from the Father. In the State of Humiliation he prayed unto the Father, as to one different from himself; but in the State of Glorification

he spoke with the Father as with himself: In this latter State he said, that the Father was in him, and he in the Father, and that the Father and he were one; but in the State of Humiliation he underwent Temptations, and suffered the Cross, and prayed unto the Father not to forsake him; for the Divinity could not be tempted, much less could it suffer the Cross. Hence then it appears, that by Temptations, and continual Victories therein, and by the Passion of the Cross, which was the last of those Temptations, he entirely conquered the Hells, and fully glorified the Humanity, as was shewn above. That the Lord put off the Humanity from the Mother, and put on the Humanity from the Divinity in himself, which is called the Father, appears also from this Consideration, that so often as the Lord spoke by his own Mouth unto the Mother, he did not call her Mother, but Woman: We read only three Times in the Evangelists, that the Lord spoke by his own Mouth unto the Mother, and concerning her, and at those Times he twice called her Woman, and once he did not acknowledge her as his Mother. That he twice called her Woman, we read in John; "The Mother of
" Jesus said unto him, They have no Wine;
" Jesus said unto her, *Woman*, what have I to
L " do

“do with thee? mine Hour is not yet come,”
 ii. 4. And again, “When Jesus from the
 “Cross saw his Mother and the Disciple stand-
 “ing by, whom he loved, he said unto his
 “Mother, *Woman*, behold thy Son; then saith
 “he to the Disciple, Behold thy Mother,” xix.
 26, 27. That he once did not acknowledge her,
 we read in Luke; “It was told Jesus by cer-
 “tain, which said, Thy Mother and thy Bre-
 “thren stand without, desiring to see thee:
 “Jesus answered and said unto them, My
 “Mother and my Brethren are these which
 “hear the Word of God and do it,” viii. 20, 21.
 Matthew xii. 46 to 49. Mark iii. 31 to 35. In
 other Places Mary is called his Mother, but not
 from his own Mouth. This is also confirmed
 by this Consideration, that he did not acknow-
 ledge himself to be the Son of David; for we
 read in the Evangelists, “Jesus asked the Pha-
 “risees, saying, What think ye of Christ?
 “whose Son is he? They say unto him, The
 “Son of David. He saith unto them, How
 “then doth David in Spirit call him Lord, say-
 “ing, The Lord said unto my Lord, sit thou
 “on my right Hand, till I make thine Enemies
 “thy Footstool: If David then call him Lord,
 “how is he his Son? And no Man was able to
 “answer him a Word,” Matthew xxii. 41 to 45.

Mark

Mark xii. 35, 36, 37. Luke xx. 41 to 44. Psalm cx. 1. Whence it is evident, that the Lord, with Respect to his glorified Humanity, was neither the Son of Mary nor of David. What was the Nature and Quality of his glorified Humanity, he shewed unto Peter, James, and John, when he was transfigured before them, "That his Face did shine as the Sun, and his Raiment was white as Light; and a Voice came out of the Cloud, saying, This is my beloved Son, in whom I am well pleased, hear ye him," Matthew xvii. 1 to 8. Mark ix. 2 to 8. Luke ix. 28 to 36. The Lord was also seen by John, "As the Sun shining in his Strength," Apocalypse i. 16.

That the Humanity of the Lord was glorified, is evident from what is said concerning his Glorification in the Evangelists, as in John, "The Hour is come that the Son of Man should be glorified; Father, glorify thy Name: Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again," xii. 23, 28. Because the Lord was successively glorified, therefore it is said, I have glorified it, and will glorify it again. Again, "After Judas was gone out, Jesus said, Now is the Son of Man glorified,

"and God is glorified in him, and God shall
 "also glorify him in himself, and shall straight-
 "way glorify him," xiii. 31, 32. Again,
 "Jesus said, Father, the Hour is come, glorify
 "thy Son, that thy Son also may glorify thee,"
 xvii. 1, 5. And in Luke, "Ought not Christ
 "to have suffered these Things, and to enter
 "into his Glory?" xxiv. 26. These Things
 are spoken concerning his Humanity. The
 Lord said, God is glorified in him, and also,
 God will glorify him in himself; and further,
 Glorify thy Son, that thy Son may also glorify
 thee; because the Union was reciprocal, of the
 Divinity with the Humanity, and of the Hu-
 manity with the Divinity; wherefore it was
 also said, "I am in the Father, and the Father
 "in me," John xiv. 10, 11. Also, "All
 "mine are thine, and all thine are mine,"
 John xvii. 10; hence the Union was full
 and perfect. The same is true with Respect to
 all Union, that unless it be reciprocal, it is not
 full and perfect; the Union therefore of the
 Lord with Man, and of Man with the Lord,
 ought to be of this Character and Quality, as he
 teaches in John; "At that Day ye shall know
 "that ye are in me, and I in you," xiv. 20.
 And in another Place, "Abide in me, and I
 "in

“in you; he that abideth in me, and I in him;
“the same bringeth forth much Fruit,” xv.
4, 5.

Inasmuch as the Humanity of the Lord was glorified, that is, was made Divine, therefore, after his Death, he arose on the third Day with his whole Body; which never happens unto any Man, for Man is raised only as to the Spirit, and not as to the Body; and that Mankind might know, and no one doubt but that the Lord arose with his whole Body, he not only declared it by the Angels who were in the Sepulchre, but also shewed himself in his Humanity before his Disciples, saying unto them, when they believed they saw a Spirit, “Behold my Hands and my Feet, that it is I myself;” “handle me and see, for a Spirit hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his Hands and his Feet,” Luke xxiv. 39. 40. John xx. 20. And farther, “Jesus said to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing: Then answered Thomas and said unto him, My Lord and my God,” John xx. 27, 28. And that the Lord might

farther confirm it unto them, that he was not a Spirit, but a Man, he said unto the Disciples, "Have ye here any Meat, and they gave him a Piece of broiled Fish, and of an Honey-Comb, and he took it and did eat before them," Luke xxiv. 41, 42, 43. Because his Body was not now material, but substantial and divine, therefore he "came in amongst the Disciples whilst the Doors were shut," John xx. 19, 26. And after that he had been seen, "he became invisible," Luke xxiv. 31. The Lord being such, he was taken up, and seated on the Right Hand of God, according to what is declared in Luke, "And it came to pass, while Jesus blessed the Disciples, he was parted from them, and carried up into Heaven," xxiv. 51. And in Mark, "After he had spoken unto them, he was received up into Heaven, and sat on the Right Hand of God," xvi. 19. To sit on the Right Hand of God, signifies Divine Omnipotence.

Forasmuch as the Lord ascended into Heaven with the Divinity and Humanity united together in One Person, and sitteth on the Right Hand of God, by which is signified Divine Omnipotence, it follows, that his Human Substance or Essence is as his Divine. To think otherwise,

otherwise, would be like supposing that his Divinity was taken up into Heaven, and seated on the Right Hand of God, and not the Humanity with it, which is contradictory to Scripture, and also to the received Christian Doctrine, which teaches, "that God and Man in Christ are as Soul and Body;" to separate which, would be contrary to sound Reason. This Union of the Father with the Son, or of the Divinity with the Humanity, is also meant in the following Passages; "I came forth from the Father, and am come into the World;" "again I leave the World, and go to the Father," John xvi. 28. "I go and come unto him that sent me," John vii. 33. Chap. xvi. 5, 16. Chap. xvii. 11, 13. "What if ye shall see the Son of Man ascend up where he was before?" John vi. 62. "No Man hath ascended up to Heaven, but he that came down from Heaven," John iii. 13. Every Man that is saved, ascends into Heaven, yet not of himself, but by the Lord: The Lord only ascended thereto of himself, [or by his own proper Power.]

36. THAT THUS GOD BECAME MAN, AS IN WHAT IS FIRST [OR THE PRINCIPLES OF THINGS], SO ALSO IN WHAT IS LAST, [OR THEIR

THEIR ULTIMATES]. That God is a Man, and that every Angel and Spirit is a Man from God, is shewn in several Places in the Treatise concerning HEAVEN AND HELL ; and more fully in the two Treatises concerning ANGELIC WISDOM. God however was from the Beginning a Man in the first Principles of Things, but not in the Ultimates ; but after that he assumed a Humanity in the World, he also became a Man in the Ultimates : This follows from what was proved above ; namely, that the Lord united his Humanity to his Divinity, and thus made his Humanity also Divine. Hence it is, that the Lord is said to be the Beginning and End, the First and Last, and the Alpha and Omega, as in the Revelation, " I am Alpha and Omega, the Beginning and the Ending, " saith the Lord, who is, who was, and who " is to come, the Almighty," i. 8, 11. John, when he saw the Son of Man in the Midst of the seven Candlesticks, " fell at his Feet as " dead ; but he laid his Right Hand upon him, " saying, I am the First and the Last," i. 13, 17. Chap. ii. 8. Chap. xxi. 6. " Behold, I " come quickly, to give every Man according " as his Work shall be. I am Alpha and " Omega, the Beginning and the End, the " First and the Last," xxii. 12, 13. And in Isaiah,

Isaiah, " Thus saith Jehovah the King of Israel,
" and his Redeemer Jehovah of Hosts, I am
" the First and the Last," xliv. 6. Chap.
xlviii. 12.

*That the Lord is very God, from whom the
Word is derived, and of whom it
treateth.*

37. **I**N the first Article of this Treatise, it
was shewn, in Part, that the whole
Sacred Scripture treats concerning the Lord,
and that the Lord is the Word. This shall
here be farther demonstrated from those Pas-
sages of the Word, where the Lord is called
Jehovah, the God of Israel and of Jacob, the
Holy One of Israel, the Lord and God; as also
the King, the Anointed of Jehovah, and Da-
vid. Previous hereto, it may be expedient to
remark, that it was granted me to read over all
the Prophets, and the Psalms of David, and to
examine every Verse of the same, and clearly
perceive what was treated of therein; when it
plainly appeared, that the whole and every
Part of the same did not treat of any other
Things,

Things, than of the Church established and to be established by the Lord; of his Coming, of his Combats, Glorification, Redemption, and Salvation, and of Heaven as derived from him, and at the same Time of Things opposite to these: And whereas all those Things are the Works of the Lord, it plainly appeared, that the whole Sacred Scripture relates to the Lord, and that consequently the Lord is the Word. This however cannot be seen, but by those who are endowed with heavenly Light from the Lord, and who have also some Knowledge of the spiritual Sense of the Word. All the Angels of Heaven are gifted with this Knowledge; and therefore, when the Word is read by Man, they do not comprehend it in any other Sense; for there are constantly both Spirits and Angels attendant on Man; and as they are spiritual, so do they understand all those Things spiritually which Man understands naturally. That the whole Sacred Scripture relates to the Lord, can be seen only in an obscure and transient Manner from those Passages that are cited from the Word in the first Article, from n. 1 to 6: but shall now be farther elucidated by those Passages which shall be produced from the Word concerning the Lord, where he is so often called Lord and God; from which it may
be

be evidently seen, that it was he who spake by the Prophets, by whom it is every where said, *Jehovah spake, Jehovah said, and the Saying of Jehovah.* THAT THE LORD EXISTED BEFORE HIS COMING INTO THE WORLD, appears from the following Passages; "He it is, who cometh after me, that *was before* me, "the Latchet of whose Shoes I am not worthy "to loose. This is he of whom I said, He who "cometh after me, is preferred before me, and "who *was before* me," John i. 27, 30. In the Apocalypse, "And the four-and-twenty Elders "fell before the Throne, on which was the "Lord, saying, We give thee Thanks, O Lord "God Almighty, who art, *who wast*, and who "art to come," xi. 16, 17. Also in Micah, "Thou Bethlehem Ephratah, though thou be "little among the Thousands of Judah, yet "out of thee shall come forth one that is to be "Ruler in Israel, whose Goings forth *have been* "*from old, from everlasting*," v. 2. Also from the Words of the Lord, that he was before Abraham; that he was in Glory with the Father before the Foundation of the World; that he came forth from the Father; and the Declaration of John, that the Word was from the Beginning with God, and that God was the Word, and that the same was made Flesh.

That

That the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, God, and Lord ; also a King, the Anointed of Jehovah, and David, may appear from what follows.

38. THAT THE LORD IS CALLED JEHOVAH, APPEARS FROM HENCE, " Thus saith *Jehovah* that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for *I have re-deemed* thee, I am *Jehovah*, thy God, the Holy One of Israel, *thy Saviour*," Isaiah xliii. 1, 3. " I am *Jehovah* your Holy One, the Creator of Israel, your King," Verse 15. " And all Flesh shall know, that *I Jehovah* am thy *Saviour*, and thy *Redeemer* the Mighty One of Jacob," Isaiah xlix. 26. " Thou shalt know that *I Jehovah* am thy *Saviour*, and thy *Redeemer* the Mighty One of Jacob," Isaiah lx. 16. " *Jehovah* that formed thee from the Womb," Isaiah xlix. 5. " *Jehovah* is my Rock and my *Redeemer*," Psalm xix. 14. " Thus saith *Jehovah* that made thee and formed thee from the Womb. Thus saith *Jehovah* the King of Israel, and his *Redeemer Jehovah of Hosts*," Isaiah xliv. 2, 6. " As for our *Redeemer, Jehovah of Hosts is his Name*, the Holy One of Israel," xlvii. 4. " With ever-
" lasting

“lasting Kindness will I have Mercy on thee,
“saith *Jehovah* thy Redeemer,” *Isaiah* liv. 8.
“Their Redeemer is strong, *Jehovah* of Hosts is
“his Name,” *Jeremiah* l. 34. “*Jehovah* is my
“Rock, my Fortress, the Horn of my Salvation,
“my Saviour,” 2 *Samuel* xxii. 2, 3. “Thus
“saith *Jehovah* your Redeemer, the Holy One
“of Israel,” *Isaiah* xliii. 14. Chap. xlviii. 17.
“Thus saith *Jehovah* the Redeemer of Israel, his
“Holy One, Kings shall see and arise,” *Isaiah*
xlix. 7. “I am *Jehovah*, and besides me there
“is no Saviour,” *Isaiah* xliii. 11. “Am not I
“*Jehovah*, and there is no God else beside me,
“a Saviour, and there is none beside me; look
“unto me, and be ye saved, all the Ends of the
“Earth,” *Isaiah* xlv. 21, 22. “I am *Jehovah*
“thy God, there is no Saviour beside me,”
Hosea xiii. 4. “Thou hast redeemed me, O
“*Jehovah*, God of Truth,” *Psalms* xxxi. 5.
“Let Israel hope in *Jehovah*, for with *Jehovah*
“there is Mercy, and with him is plenteous
“Redemption; he shall redeem Israel from all
“his Iniquities,” *Psalms* cxxx. 7, 8. “*Jehovah*
“of Hosts is his Name, and thy Redeemer the
“Holy One of Israel, the God of the whole
“Earth shall he be called,” *Isaiah* liv. 5. In
these Passages *Jehovah* is called the Redeemer
and Saviour; and whereas the Lord is the only Re-
M deemer

deemer and Saviour, it is he that is there meant by Jehovah. That the Lord is Jehovah, that is, that Jehovah is the Lord, does also appear from the following Passages; "There shall come
 " forth a Rod out of the Stem of Jesse, and a
 " Branch shall grow out of his Roots, and the
 " *Spirit of Jehovah* shall rest upon him,"
 Isaiah xi. 1, 2. "And it shall be said in that
 " Day, Lo, this is our God, we have waited for
 " him, and he will save us; this is *Jehovah*, we
 " have waited for him, we will be glad and re-
 " joice in his Salvation," Isaiah xxv. 9. "The
 " Voice of him that crieth in the Wilderness,
 " Prepare ye the Way of *Jehovah*, make straight
 " in the Desert a Highway for our God: For
 " the *Glory of Jehovah* shall be revealed, and all
 " Flesh shall see it together. Behold, *the Lord*
 " *Jehovah* will come with a strong Hand, and
 " his Arm shall rule for him," Isaiah xl. 3, 5,
 10. "I *Jehovah* will give thee for a Covenant
 " to the People, for a Light of the Gentiles.
 " I am *Jehovah*, that is my Name, and *my*
 " *Glory will I not give unto another*," Isaiah xlii.
 6, 8. "Behold, the Days come, that I will
 " raise up to David a righteous Branch, and a
 " King shall reign and prosper, and shall exe-
 " cute Judgment and Justice in the Earth;
 " and this is his Name whereby he shall be
 " called,

"called, *Jehovah our Righteousness*," Jeremiah
 xxiii. 5, 6. Chap. xxxiii. 15, 16. "But thou
 "Bethlehem Ephratah, out of thee shall come
 "forth to me he that is to be Ruler in Israel;
 "he shall stand and feed in *the Strength of Jeho-*
 "*vah*," Micah v. 1, 3. "Unto us a Child is
 "born, unto us a Son is given, on whose
 "Shoulder shall be the Government; and his
 "Name shall be called, the Mighty God, the
 "*Everlasting Father*; of the Increase of his
 "Government there shall be no End, upon
 "the Throne of David, to order and to esta-
 "blish it with Judgment and with Justice,
 "from henceforth even for ever," Isaiah ix. 6,
 7. "*Jehovah* shall go forth and fight against
 "those Nations; and his Feet shall stand in
 "that Day upon the Mount of Olives, which
 "is before Jerusalem," Zechariah xiii. 3, 4.
 "Lift up your Heads, O ye Gates, and be ye
 "lift up, ye everlasting Doors, and the King of
 "Glory shall come in. Who is the King of
 "Glory? *Jehovah* strong and mighty, *Jehovah*
 "mighty in Battle," Psalm xxiv. 7 to 10.
 "In that Day *Jehovah of Hosts* shall be for a
 "Crown of Glory, and for a Diadem of
 "Beauty unto the Residue of his People,"
 Isaiah xxviii. 5. "I will send you Elijah the
 "Prophet, before the Coming of the great and

"dreadful Day of Jehovah," Malachi iv. 5; besides other Passages, where it is said, *the Day of Jehovah* is great or near, as Ezekiel xxx. 3. Joel ii. 11. Amos v. 18, 20. Zephaniah i. 14, 15, 18.

39. THAT THE LORD IS CALLED THE GOD OF ISRAEL, AND THE GOD OF JACOB, APPEARS FROM THE FOLLOWING PASSAGES;
 "Moses took the Blood, and sprinkled it on
 "the People, and said, Behold the Blood of
 "the Covenant which Jehovah hath made with
 "you; and they saw *the God of Israel*, and
 "there was under his Feet as it were a paved
 "Work of Sapphire Stone, and as it were the
 "Body of Heaven," Exodus xxiv. 8, 9, 10.
 "The Multitude wondered when they saw the
 "dumb to speak, the maimed to be whole, the
 "lame to walk, and the blind to see; and they
 "glorified *the God of Israel*," Matthew xv. 8.
 "Blessed be the *Lord God of Israel*, for he hath
 "visited and redeemed his People, and hath
 "raised up an Horn of Salvation for us in the
 "House of David," Luke i. 68, 69. "I will
 "give thee the Treasures of Darkness, and hid-
 "den Riches of secret Places, that thou mayest
 "know that I Jehovah, which call thee by
 "Name, am *the God of Israel*," Isaiah xlv. 3.
 "The

"The House of Jacob which swear by the
 "Name of Jehovah, and make Mention of the
 "God of Israel; for they call themselves of the
 "Holy City, and stay themselves upon *the God*
 "*of Israel*, Jehovah of Hosts is his Name,"
 Isaiah xlviii. 1, 2. "Jacob shall see his Chil-
 "dren in the Midst of him; then they shall
 "sanctify my Name, and they shall sanctify the
 "Holy One of Jacob, and fear *the God of Israel*,"
 Isaiah xxix. 23. "In the last Days many Peo-
 "ple shall go and say, Come ye, and let us go
 "up to the Mountain of Jehovah, to the House
 "of *the God of Jacob*, and he will teach us his
 "Ways, and we will walk in his Paths,"
 Isaiah ii. 3. Micah iv. 2. "And all Flesh
 "shall know that I Jehovah am thy Saviour,
 "and thy Redeemer *the Mighty One of Jacob*,"
 Isa. xlix. 26. "I Jehovah am thy Saviour, and thy
 "Redeemer *the Mighty One of Jacob*," Isaiah lx.
 16. "Tremble, thou Earth, at the Presence of
 "Jehovah, at the Presence of *the God of Jacob*,"
 Psalm cxiv. 7. "David sware unto Jehovah,
 "and vowed unto the *Mighty God of Jacob*.
 "Surely I will not enter into the Tabernacle
 "of my House, until I find out a Place for Je-
 "hovah, an Habitation for the *Mighty God of*
 "*Jacob*: Lo, we heard of this in Ephratah
 "(Bethlehem)," Psalm cxxxii. 2, 3, 5, 6.

“Blessed be the *God of Israel*, the whole Earth
 “shall be filled with his Glory,” Psalm lxxii.
 18, 19. Besides those Passages where the Lord
 is called God the Redeemer and Saviour of Is-
 rael, as Luke i. 47. Isaiah xlv. 15. Chap. liv. 5.
 Psalm lxxviii. 35. And in many other Places,
 where he is only called the God of Israel, as
 Isaiah xvii. 6. Chap. xxi. 10, 17. Chap. xxiv.
 15. Chap. xxix. 23. Jer. vii. 3. Chap. ix. 15. Chap.
 xi. 3. Chap. xiii. 12. Chap. xvi. 9. Chap. xix. 3,
 15. Chap. xxiii. 2. Chap. xxiv. 5. Chap. xxv.
 15, 27. Chap. xxix. 4, 8, 21, 25. Chap. xxx.
 2. Chap. xxxi. 23. Chap. xxxii. 14, 15, 36.
 Chap. xxxiii. 4. Chap. xxxiv. 2, 13. Chap.
 xxxv. 13, 17, 18, 19. Chap. xxxvii. 7. Chap.
 xxxviii. 17. Chap. xxxix. 16. Chap. xlii. 9,
 15, 18. Chap. xliii. 10. Chap. xlv. 2, 7, 11, 25.
 Chap. xlviii. 1. Chap. l. 18. Chap. li. 33. Eze-
 kiel viii. 4. Chap. ix. 3. Chap. x. 19, 20. Chap.
 xliii. 2. Chap. xlv. 2. Zephaniah ii. 9. Psalm
 xli. 13. Psalm lix. 5. Psalm lxiii. 8.

40. THAT THE LORD IS CALLED THE
 HOLY ONE OF ISRAEL, APPEARS FROM
 HENCE; “The Angel said unto Mary, the
 “*Holy Thing* that shall be born of thee shall be
 “called the Son of God,” Luke i. 35. “I saw
 “in the Night Visions, and behold, a Watcher,
 “and

"and an *Holy One* came down from Heaven,"
 Daniel iv. 13. "God came from Teman,
 "and the *Holy One* from Mount Paran," Hab.
 iii. 3. "I am Jehovah your *Holy One*, the
 "Creator of Israel your *Holy One*, and his For-
 "mer," Isaiah xliii. 15. "Thus saith Jehovah
 "the Redeemer of Israel, and his *Holy One*,"
 Isaiah xlix. 7. "I am Jehovah thy God, the
 "*Holy One* of Israel thy Saviour," Isaiah xliii.
 3. "As for our Redeemer, Jehovah of Hosts is
 "his Name, *the Holy One of Israel*," Isaiah xlvii.
 4. "Thus saith Jehovah your Redeemer, *the*
 "*Holy One of Israel*," Isaiah xliii. 14. Chap.
 xlviii. 17. "Jehovah of Hosts is his Name,
 "and thy Redeemer *the Holy One of Israel*,"
 Isaiah liv. 5. "They tempted God, and limited
 "*the Holy One of Israel*," Psalm lxxviii. 41.
 "They have forsaken Jehovah, and provoked
 "*the Holy One of Israel*," Isaiah i. 4. "They
 "say, Cause *the Holy One of Israel* to cease from
 "before us; wherefore thus saith *the Holy One*
 "*of Israel*," Isaiah xxx. 11, 12. "They say,
 "Let him make Speed and hasten his Work,
 "that we may see it, and let the Counsel of *the*
 "*Holy One of Israel* draw nigh and come,"
 Isaiah v. 19. "In that Day every one shall stay
 "upon Jehovah, the *Holy One of Israel*, in
 "Truth," Isaiah x. 20. "Cry out, and shout,
 "thou

"thou Inhabitant of Zion, for great is *the Holy*
 " *One of Israel* in the Midst of thee," *Isaiah* xii.
 6. "Thus saith Jehovah the God of Israel, At
 "that Day shall a Man look to his Maker, and
 "his Eyes shall have Respect unto *the Holy One*
 " *of Israel*," *Isaiah* xvii. 6, 7. "The Meek also
 "shall increase their Joy in Jehovah, and the
 "Poor among Men shall rejoice in *the Holy One*
 " *of Israel*," *Isaiah* xxix. 9. Chap. xli. 16.
 "Nations that knew thee not shall run unto
 "thee, because of Jehovah thy God, and for
 " *the Holy One of Israel*," *Isaiah* lv. 5. "The
 "Isles shall wait for me, and the Ships of
 "Tarshish first, to bring thy Sons from far,
 "unto the Name of Jehovah thy God, and to
 " *the Holy One of Israel*," *Isaiah* lx. 9. "Ba-
 "bylon hath been proud against Jehovah,
 "against *the Holy One of Israel*," *Jeremiah* l.
 29; not to mention many other Passages. By
 the Holy One of Israel is signified the Lord with
 Respect to the Divine Humanity; for the Angel
 Gabriel said unto Mary, "*The Holy One* that
 "shall be born of thee shall be called the Son
 "of God," *Luke* i. 35. That Jehovah and the
 Holy One of Israel are but One, although they
 are distinctly named, is evident from the Places
 above cited, in which also it is said, that Jeho-
 vah is himself the Holy One of Israel.

41. THAT

41. THAT THE LORD IS CALLED LORD AND GOD, appears from many Passages, which, if quoted, would fill several Pages; let these few therefore suffice: In John, "When Thomas, " by the Command of the Lord, had seen his " Hands, and touched his Side, he said, *My Lord and my God,*" xx. 27, 28. In the Psalms, " They remembered that God was their Rock, " *and the high God their Redeemer,*" lxxviii. 35. In Isaiah, " Jehovah of Hosts is his Name, and " *thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called,*" liv. 5. It also appears from the Circumstance of their adoring him, and falling down on their Faces before him, Matthew ix. 18. Chap. xiv. 33. Chap. xv. 25. Chap. xxviii. 9. Mark i. 40. Chap. v. 22. Chap. vii. 25. Chap. x. 17. Luke xvii. 15, 16. And by David, " We heard of " him in Ephratah [Bethlehem], we will go " into his Tabernacles, *we will worship at his Footstool,*" Psalm cxxxii. 15, 16. That the Lord is worshipped in Heaven, is declared in the Apocalypse, " I was in the Spirit, and behold, " a Throne was set in Heaven, and on the " Throne one sat that was like a Jasper and a " Sardine Stone to look upon; and there was a " Rainbow round about the Throne in Sight " like unto an Emerald; and the four and
" twenty

“ twenty Elders *fell down* before him that sat on
 “ the Throne, *and worshipped him that liveth for*
 “ *ever and ever, and cast their Crowns before the*
 “ *Throne,*” iv. 2, 3, 10. And in another Place
 of the same, “ I saw in the Right Hand of him
 “ that sat on the Throne, a Book, written
 “ within, and on the Back-side, sealed with
 “ seven Seals, and no one could open it. And
 “ one of the Elders said, Behold, the Lion of the
 “ Tribe of Judah, the Root of David, hath
 “ prevailed to open the Book, and to loose the
 “ seven Seals thereof ; and I saw in the Midst
 “ of the Throne, a Lamb standing, who came
 “ and took the Book, *and they fell down before*
 “ *the Lamb, and worshipped him that liveth for*
 “ *ever and ever,*” v. 1, 5, 6, 7, 8, 14.

42. THAT THE LORD IS CALLED A KING,
 AND THE ANOINTED, is because he was the
 Messiah or Christ, and the Messiah or Christ
 signifies the King and the Anointed ; hence it is
 that the Lord is also understood in the Word
 by *King*, and also by *David*, who was King over
 Judah and Israel. That the Lord is called a
 King, and the Anointed of Jehovah, is evident
 from many Passages of the Word ; therefore it
 is said in the Apocalypse, “ The Lamb shall
 “ overcome them, for he is *Lord of Lords, and*
 “ *King*

"Kings of Kings," xvii. 14. And in another Place, "And he that sat on the White Horse had on his Vesture a Name written, *King of Kings, and Lord of Lords,*" xix. 16. It is from this Circumstance of the Lord's being called a King, that Heaven and the Church are said to be *his Kingdom*, and that his Coming into the World is called the *Gospel of the Kingdom*. Now that Heaven and the Church are called his Kingdom, may be seen in Matthew xii. 28. Chap. xvi. 28. Mark i. 14, 15. Chap. ix. 1. Chap. xv. 43. Luke i. 33. Chap. iv. 43. Chap. viii. 1, 10. Chap. ix. 2, 11, 60. Chap. x. 11. Chap. xix. 11. Chap. xxi. 31. Chap. xxii. 18. Chap. xxiii. 51. And in Daniel, "God shall set up a *Kingdom*, which shall never be destroyed: It shall break in Pieces and consume all these Kingdoms, and it shall stand for ever," ii. 44. In the same, "I saw in the Night Visions, and behold, one like the Son of Man came, and to him was given *Dominion*, and Glory; and a *Kingdom*, that all People, Nations, and Languages should serve him; his *Dominion* is an everlasting *Dominion*, and his *Kingdom* that which shall not be destroyed," vii. 13, 14, 27. That his Coming is called the *Gospel of the Kingdom*,
may

may be seen in Matthew iv. 23. Chap. ix. 35.
Chap. xxiv. 14.

43. THAT THE LORD IS CALLED DAVID,
APPEARS FROM THE FOLLOWING PASSAGES :
“ In that Day they shall serve Jehovah their
“ God, and *David* their King, whom I will
“ raise up to them,” Jeremiah xxx. 9. “ After-
“ wards the Children of Israel shall return and
“ seek Jehovah their God, and *David* their
“ King, and shall fear Jehovah and his Good-
“ ness in the latter Days,” Hosea iii. 5. “ And
“ I will set up one Shepherd over them, and
“ he shall feed them, even my Servant *David*,
“ he shall feed them, and he shall be their
“ Shepherd: And I Jehovah will be their God,
“ and *David* a Prince in the Midst of them,”
Ezekiel xxxiv. 23, 24. “ They shall be my
“ People, and I will be their God; and *David*
“ my Servant shall be King over them; and
“ they all shall have one Shepherd; and they
“ shall dwell in the Land, even they and their
“ Children, and their Children’s Children for
“ ever; and *David* shall be their Prince for
“ ever; and I will make a Covenant of Peace
“ with them, it shall be an everlasting Cove-
“ nant with them,” Ezekiel xxxvii. 23 to 26.
“ I will make an everlasting Covenant with
“ you

“you, even the sure Mercies of *David*. Be-
 “hold, I have given him for a Witness to the
 “People, and a Prince and Lawgiver to the
 “Gentiles,” *Isaiah* lv. 3, 4. “In that Day
 “I will raise up the *Tabernacle of David* that
 “is fallen, and close up the Breaches thereof,
 “and I will raise up his Ruins, and I will
 “build it as in the Days of old,” *Amos* ix. 11.
 “The House of *David* shall be as God, as the
 “Angel of *Jehovah* before them,” *Zechariah*
 xii. 8. “In that Day there shall be a Foun-
 “tain open to the House of *David*,” *Zecha-*
 riah iii. 1.

44. He who knows that by *David* is under-
 stood the Lord, may from thence know why
David in his Psalms wrote so often concerning
 the Lord, whilst he wrote concerning himself,
 as in Psalm lxxxix. where is the following Pas-
 sage; “I have made a Covenant with my
 “Chosen, I have sworn unto *David* my Ser-
 “vant; thy Seed will I establish for ever, and
 “build up thy Throne unto all Generations;
 “and the Heavens shall praise thy Wonders,
 “O Lord, thy Faithfulness also in the Congre-
 “gation of the Saints. Thou spakest in Vision
 “to thy Holy One, and saidst, I have laid Help
 “upon one that is mighty, I have exalted one
 N “chosen

“ chosen out of the People: I have found
 “ David my Servant, with my holy Oil have I
 “ anointed him: With him my Hand shall be
 “ established: Mine Arm also shall strengthen
 “ him: My Faithfulness and my Mercy shall
 “ be with him, and in my Name shall his Horn
 “ be exalted: I will set his Hand in the Sea,
 “ and his Right Hand in the Rivers. He shall
 “ cry unto me, Thou art my Father, my God,
 “ and the Rock of my Salvation: Also I will
 “ make him my First-born, higher than the
 “ Kings of the Earth: My Covenant shall stand
 “ fast with him: His Seed also I will make to
 “ endure for ever; and his Throne as the Days
 “ of Heaven. Once have I sworn by my Hol-
 “ ness, that I will not lye unto David: His
 “ Seed shall endure for ever, and his Throne as
 “ the Sun before me: It shall be established for
 “ ever as the Moon, and as a faithful Witness in
 “ Heaven,” Verses 3, 4, 5, 19, 20, 21, 24, 25,
 26, 27, 28, 29, 35, 36, 37; so also in other
 Psalms, as Psalm xlv. 2 to 17. Psalm cxxii. 4,
 5. Psalm cxxxii. 8 to 18.


That

*That there is One God, and that the
Lord is that God.*

45. **F**ROM the numerous Passages adduced from the Word in the preceding Article, it may be evidently seen, that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, the Lord and God, as also a King, the Anointed, and David ; whereby it may be seen, though as yet through a Glass darkly, that the Lord is himself the God from whom the Word is derived, and concerning whom it treateth. It is generally acknowledged throughout the World, that there is One God, neither does any Man of sound Reason deny this Truth ; it remains therefore now to shew, that this is also the Doctrine of the Word, and moreover, that the Lord is that God. I. THAT GOD IS ONE, IS CONFIRMED FROM THE FOLLOWING PLACES OF THE WORD ; “ Jesus said, The first of all the Commandments is, Hear, O Israel, *the Lord our God* “ *is One Lord*, and thou shalt love the Lord thy “ God with all thy Heart, and with all thy “ Soul, and with all thy Mind,” Mark xii. 29, 30. “ Hear, O Israel, *Jehovah our God is*

" *One Jehovah.* And thou shalt love Jehovah
 " thy God with all thine Heart, and with all
 " thy Might," Deuteronomy vi. 4, 5. " One
 " came unto Jesus and said, Good Master,
 " what good Thing shall I do that I may have
 " eternal Life? Jesus said unto him, Why
 " callest thou me good, *there is no one good, but*
 " *the one God,*" Matthew xix. 16, 17. " That
 " all the Kingdoms of the Earth may know that
 " *thou art Jehovah, even thou only,*" Isaiah xxxvii.
 " 20. *I am Jehovah, and there is none else, there is no*
 " *God besides me:* That they may know from
 " the Rising of the Sun, that there is *no God*
 " *besides me. I am Jehovah, and there is none*
 " *else,*" Isaiah xlv. 5, 6. " O Jehovah of Hosts,
 " God of Israel, that dwellest between the Che-
 " rubims, *thou art the God, even thou alone,* of
 " all the Kingdoms of the Earth," Isaiah
 xxxvii. 16. " Is there a God besides me, yea,
 " there is no God; I know not any," Isaiah
 xlv. 8. " Who is God save Jehovah, or who
 " is a Rock save our God?" Psalm xviii. 31.
 II. THAT THE LORD IS THAT GOD, IS
 CONFIRMED FROM THE FOLLOWING PAS-
 SAGES OF THE WORD; " Surely God is in
 " thee, *and there is none else, there is no God else:*
 " Verily thou art a God that hidest thyself, O
 " God of Israel *the Saviour,*" Isaiah xlv. 14,

15. "Am not I Jehovah, and *there is no God else besides me*, a just God and a Saviour, *there is none besides me*. Look unto me, *and be ye saved*, all the Ends of the Earth; for *I am God, and there is none else*," Isaiah xlv. 21, 22.
- "I am Jehovah, *and besides me there is no Saviour*," Isaiah xliii. 11. "I am Jehovah thy God, and thou shalt know no God but me, *for there is no Saviour besides me*," Hosea xiii.
4. "Thus saith Jehovah the King of Israel, *and his Redeemer Jehovah of Hosts*, I am the first, and I am the last, *and besides me there is no God*," Isaiah xlv. 6. "Jehovah of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called," Isaiah liv. 5. "In that Day Jehovah shall be King over all the Earth, and in that Day there shall be One Jehovah, and his Name One," Zechariah xiv.
9. "Inasmuch now as the Lord alone is the Saviour and Redeemer, and it is said, that Jehovah is that Saviour and Redeemer, and that there is none besides him, it follows, that the One God is no other than the Lord.

That the Holy Spirit is the Divine Proceeding from the Lord, and that it is the Lord himself.

46. **J**ESUS says in Matthew, " All Power
 " is given unto me in Heaven and on
 " Earth ; go ye therefore and teach all Nations,
 " baptizing them in the Name of the Father,
 " and of the Son, and of the Holy Ghost ;
 " teaching them to observe all Things whatsoever I have commanded you, and lo I am with
 " you always, even unto the Consummation of
 " the Age," xxviii. 18, 19, 20. It has already
 been shewn, that the Divinity which is called
 the Father, and that which is called the Son, are
 one in the Lord ; it shall therefore now be shewn
 that the Holy Spirit is the same with the Lord.
 The Reason why the Lord enjoined the Disci-
 ples to baptize in the Name of the Father, of
 the Son, and of the Holy Spirit, was, because
 there is a threefold Nature or Trinity in the
 Lord, consisting of the Divinity that is called the
 Father, the Divine Humanity that is called the
 Son, and the Divine Proceeding that is called
 the Holy Spirit. The Divinity called the Fa-
 ther and the Son, is the all-begetting Divinity
 [Divinum

[*Divinum ex Quo*], and the Divine Proceeding, which is the Holy Spirit, is the Divine Medium of Operation [*Divinum per Quod*]. That there is no other Divinity proceeding from the Lord, than the Divinity that is Himself, may be seen in the Works on DIVINE PROVIDENCE, OMNIPOTENCE, OMNIPRESENCE, and OMNISCIENCE, for it is a Subject that requires deeper Investigation. That there is a threefold [Nature] or Trinity in the Lord, may be well illustrated by a Comparison with an Angel, who has a Soul and Body, and also a spiritual Sphere proceeding from thence, which is as it were another Self without him: Concerning this proceeding Sphere it has been given me to know many extraordinary Particulars, which it is needless to relate in this Place. Every Man, who has a Regard to the Will of God, is, after Death, first instructed by Angels, that the Holy Spirit is not a Person separate from the Lord, and that to go forth and proceed, has no other Meaning than to enlighten and teach by the Presence of the Lord, which is ever done according to the Reception of him: Hence many, after Death, put off the Idea conceived in the World concerning the Holy Spirit, and receive this Idea, that it is the Presence of the Lord with Men by Angels and Spirits, by and according

ding to which a Man is enlightened and taught. Moreover, it is customary in the Word to name two Divinities, and sometimes three, which, notwithstanding, are but one, as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb; but inasmuch as these are but one, it is also said in other Places, Jehovah is God alone, Jehovah only is Holy, and he is the Holy One of Israel, and there is none besides him: Further, the Word Lamb is sometimes used to express God, and the Word God to express Lamb. The latter Case occurs in the Apocalypse, the former in the Prophets. That it is the Lord alone who is understood by the Father, Son, and Holy Spirit, in Matthew, Chap. xxviii. 19, appears both from the preceding and subsequent Passages in that Chapter. In the preceding Verse the Lord says, "All Power" is given to me in Heaven and in Earth;" and in the subsequent Verse, "Lo I am with you" always, even unto the Consummation of the "Age:" Thus he speaketh of himself alone; and therefore he enjoined his Disciples to baptize in the Name of the Father, Son, and Holy Spirit, in Order to instruct them that the Trinity was in him.

In

In Order to point out more clearly that the Holy Spirit is no other Divinity than the Lord himself, it may be expedient to shew what is signified by the Word Spirit. Now by Spirit is signified, I. The Life of Man in general. II. Inasmuch as the Life of Man is various, according to his State, therefore by Spirit is signified the various Affection of Life with Man. III. Also the Life of the Regenerate, which is called spiritual Life. IV. But where Spirit is spoken of, as relative to the Lord, it signifies his Divine Life, consequently the Lord himself. V. And in particular the Life of his Wisdom, which is called Divine Truth. VI. That Jehovah himself, that is, the Lord, spoke the Word by the Prophets.

47. THAT BY THE SPIRIT IS UNDERSTOOD THE LIFE OF MAN, is evident from common Discourse, in which it is usual to say, when a Man dies, that he has given up the Ghost, that is, the Spirit; and therefore by Spirit, in this Sense, is signified the Life of Respiration: The Word Spirit is also derived from Respiration: Hence also it is, that in the Hebrew Language both Spirit and Wind are expressed by the same Word. There are two Fountains of Life with Man; one is the Motion of the Heart, the other
is

is the Respiration of the Lungs ; now the Life originating in the Respiration of the Lungs, is what is properly meant by the Spirit, and also by the Soul. That this acts in Unity with the Thought of Man grounded in the Understanding, whilst the Life originating in the Motion of the Heart acts in Unity with the Love appertaining to Man's Will, shall be shewn in it's proper Place. That the Life of Man is understood by the Spirit in some Parts of the Word, appears from the following Passages : " Thou " takest away their *Spirit*, they die, and return " to their Dust," Psalm civ. 29. " He re- " membered that they were but Flesh, *a Spirit* " that passeth away, and cometh not again," Psalm lxxviii. 39. " His *Spirit* [Breath] goeth " forth, he returneth to his Earth," Psalm cxlvi. 4. " Hezekiah lamented that *the Life of his* " *Spirit* should go out," Isaiah xxxviii. 16. " *The Spirit of Jacob* revived," Genesis xlv. 28. " A molten Image is a Falsehood, and there is " not *a Spirit* in them," Jeremiah xli. 17. " Thus saith the Lord Jehovih unto the dry " Bones, I will cause *a Spirit* to enter into you, " and ye shall live. Come from the four " Winds, *O Spirit*, and breathe upon the Slain, " that they may live ; and *the Spirit* came into " them, and they lived," Ezekiel xxxvii. 5, 6, 9,

9, 10. "Jesus took the Maiden by the Hand,
 "and her *Spirit* came again, and she arose
 "straightway," Luke viii. 54, 55.

48. *Inasmuch as the Life of Man is various according to his State, therefore by the Spirit is signified, in other Parts of the Word, the various Affection of Life with Man; as I. A LIFE OF WISDOM; "Bezaleel was filled with the Spirit of Wisdom, and of Understanding, and Knowledge," Exodus xxxi. 3. "Thou shalt speak unto all that are wise-hearted, whom I have filled with the Spirit of Wisdom," Exodus xxviii. 3. "Joshua was full of the Spirit of Wisdom," Deut. xxxiv. 9. Nebuchadnezzar said concerning Daniel, that the Spirit of the Holy Gods was in him," Daniel iv. 8, 9. "They also that erred in Spirit shall come to Understanding," Isaiah xxix. 24. II. AN EXCITATION [STIRRING UP] OF LIFE; "The Lord hath raised up the Spirit of the Kings of the Medes," Jeremiah li. 11. "And the Lord stirred up the Spirit of Zerubbabel, and the Spirit of all the Remnant of the People," Haggai i. 14. "Behold, I will send a Spirit upon the King of Assyria, and he shall hear a Rumour, and return to his own Land," Isaiah xxxvii. 7. "Jehovah hardened the Spirit of Sihon*

"Sihon the King," Deut. ii. 30. "And that
 "which cometh upon your Spirit shall not be at
 "all," Ezekiel xx. 32. III. A LIBERTY OF
 LIFE; "Whithersoever the Spirit was to go,
 "the four Animals which were Cherubims
 "went, that were seen by the Prophet," Ezekiel
 i. 20, 21. IV. A LIFE IN FEAR, PAIN, AND
 WRATH; "Every Heart shall melt, and all
 "Hands shall be feeble, and every Spirit shall
 "faint," Ezekiel xxi. 7. "Therefore is my
 "Spirit overwhelmed within me, my Heart within
 "me is desolate," Psalm cxliii. 4. Psalm cxlvi.
 4. "My Spirit faileth," Psalm cxliii. 7. "I Da-
 "niel was grieved in my Spirit," Daniel vii. 15.
 "The Spirit of Pharaoh was troubled," Gene-
 sis xli. 8. Nebuchadnezzar said, *My Spirit was*
 "troubled to know the Dream," Daniel ii. 3. "I
 "went in Bitterness in the Heat of my Spirit,"
 Ezekiel iii. 14. V. A LIFE OF VARIOUS EVIL
 AFFECTIONS; "Blessed is the Man in whose
 "Spirit is no Guile," Psalm xxxii. 2. "The
 "Lord hath mingled a perverse Spirit in the
 "Midst thereof," Isaiah xix. 14. "Woe unto
 "the foolish Prophets that follow their own
 "Spirit," Ezekiel xiii. 14. "The Prophet is
 "a Fool, the spiritual Man is mad," Hosea ix. 7.
 "Take Heed to your Spirit, that ye deal not
 "treacherously," Malachi. ii. 16. "The Spirit
 "of

"Whoredoms hath caused them to err," Hosea
 iv. 12. "The Spirit of Whoredoms is in the
 "Midst of them," Hosea v. 4. "If the Spirit
 "of Jealousy come upon him," Numbers v. 14.
 "If a Man walking in the Spirit and Falsehood
 "do lye," Micah ii. 11. "A Generation whose
 "Spirit was not stedfast with God," Psalm lxxviii.
 8. "The Lord hath poured out upon you the
 "Spirit of deep Sleep," Isaiah xxix. 10. "Ye
 "shall conceive Chaff, ye shall bring forth
 "Stubble; your Spirit as Fire shall devour
 "you," Isaiah xxxiii. 11. VI. AN INFER-
 NAL LIFE; "I will cause the unclean Spirit to
 "pass out of the Land," Zechariah xiii. 2.
 "When an unclean Spirit is gone out of a Man,
 "he walketh through dry Places, and after-
 "wards taketh seven other Spirits more wicked
 "than himself, and they enter in and dwell
 "there," Matthew xii. 43, 44, 45. "Babylon
 "is become the Hold of every foul Spirit,"
 Apocalypse xviii. 2. VII. It further signifies
 THE INFERNAL SPIRITS THEMSELVES, BY
 WHOM MANKIND ARE TROUBLED; see Mat-
 thew viii. 16. Chap. x. 1. Chap. xii. 43, 44,
 45. Mark i. 23 to 29. Chap. ix. 17 to 29.
 Luke iv. 33, 36. Chap. vi. 17, 18. Chap. vii.
 21. Chap. viii. 2, 29. Chap. ix. 39, 42, 55.
 O Chap.

Chap. xi. 24, 25, 26. Chap. xiii. 11. Apocalypse xvi. 13, 14. Chap. viii. 2.

49. THAT BY THE SPIRIT IS ALSO SIGNIFIED THE LIFE OF THE REGENERATE, WHICH IS ALSO CALLED THE SPIRITUAL LIFE. "Jesus said, Except a Man be born of Water, *and of the Spirit*, he cannot enter into the Kingdom of God," John iii. 5. "A new Heart will I also give you, and a *new Spirit* will I put within you. And I will put *my Spirit* within you, and cause you to walk in my Statutes," Ezekiel xxxvi. 26, 27. "I will give them a new Heart, and put a *new Spirit* within you," Ezekiel xi. 19. "Create in me a clean Heart, O God, and renew a *right Spirit* within me. Restore unto me the Joy of thy Salvation, and uphold me with thy *free Spirit*," Psalm li. 10, 12. "Make to yourselves a new Heart and a new *Spirit*, for why will ye die, O House of Israel?" Ezekiel xviii. 31. "Thou sendest forth thy *Spirit*, they are created, and thou renewest the Face of the Earth," Psalm civ. 30. "The Hour cometh, and now is, when the true Worshippers shall worship the Father in *Spirit* and in Truth," John iv. 23. "Thus saith the God Jehovah, he that giveth Breath
unto

“unto the People, and *Spirit* to them that walk
 “in the Earth,” Isaiah xlii. 5. , “Jehovah that
 “formeth *the Spirit of Man* within him,” Zech.
 “xii. 1. “With my Soul have I desired thee
 “in the Night, yea *with my Spirit* within me
 “will I seek thee early,” Isaiah xxvi. 9. “In
 “that Day shall Jehovah be for a *Spirit of Judg-*
 “*ment* to him that sitteth in Judgment,” Isaiah
 xxxviii. 6. “*My Spirit* hath rejoiced in God
 “my Saviour,” Luke i. 47. “They that go
 “into the north Country have quieted *my Spirit*
 “in the north Country,” Zechariah vi. 8. “In-
 “to thy Hand I commit *my Spirit*, thou hast
 “redeemed me,” Psalm xxxi. 6. “Did not
 “he make one, yet had he the Residue of the
 “*Spirit*,” Malachi ii. 15. “And after three
 “Days and a half, *the Spirit of Life* from God
 “entered into the two Witnesses that were slain
 “by the Beast,” Apocalypse xi. 11. “He
 “that formeth the Mountains, and createth *the*
 “*Spirit*, is Jehovah,” Amos iv. 13. “And they
 “fell upon their Faces, and said, O God, *the*
 “*God of the Spirits* of all Flesh,” Numbers xvi.
 22. “Take thee Joshua, the Son of Nun, a
 “Man in whom *is the Spirit*,” Numbers xxvii.
 18. “And I will pour upon the House of
 “David, and upon the Inhabitants of Jerusa-
 “lem, *the Spirit of Grace*,” Zech. xii. 10.

"Until the *Spirit* be poured upon us *from on high*,"
 Isaiah xxxii. 15. "I will pour Water upon
 "him that is thirsty, and Floods upon the dry
 "Ground; *I will pour my Spirit* upon thy Seed,"
 Isaiah xli. 3. "I will pour out *my Spirit*
 "upon all Flesh, also upon the Servants, and
 "upon the Hand-maids; in those Days *will I*
 "*pour out my Spirit*," Joel ii. 28, 29. By pour-
 ing out *the Spirit* is signified to regenerate; the
 same is signified by giving a new Heart and a
 new Spirit.

THAT BY THE SPIRIT IS ALSO SIGNIFIED
 SPIRITUAL LIFE COMMUNICATED TO THOSE
 WHO ARE IN HUMILIATION. "I dwell with
 him that is of a contrite and *humble Spirit*, to
 "revive *the Spirit of the humble*, and to revive the
 "Heart of the contrite ones," Isaiah lvii. 15.
 "The Sacrifices of God are a *broken Spirit*; a
 "broken and a contrite Heart, O God, thou
 "wilt not despise," Psalm li. 17. "To give
 "the Oil of Joy for Mourning, the Garment
 "of Praise for the *Spirit* of Heaviness," Isaiah
 lxiii. 3. "The Lord hath called thee as a
 "Woman forsaken, and *grieved in Spirit*,"
 Isaiah liv. 6. "Blessed are *the poor in Spirit*,
 "for their's is the Kingdom of Heaven," Mat-
 thew v. 3.

50. THAT WHERE THE SPIRIT IS SPOKEN OF AS RELATIVE TO THE LORD, IT SIGNIFIES HIS DIVINE LIFE, CONSEQUENTLY THE LORD HIMSELF, APPEARS FROM THE FOLLOWING PASSAGES: "He whom God hath sent speaketh the Words of God, for God giveth not *the Spirit* by Measure unto him; the Father loveth the Son, and hath given all Things into his Hand," John iii. 34, 35. "There shall come forth a Rod out of the Stem of Jesse, and *the Spirit of Jehovah* shall rest upon him, *the Spirit of Wisdom* and Understanding, *the Spirit of Counsel* and Might," Isaiah xi. 12. "I have put *my Spirit* upon him, he shall bring forth Judgment to the Gentiles," Isaiah xlii. 1. "When the Enemy shall come in like a Flood, *the Spirit of Jehovah* shall lift up a Standard against him; and then the Redeemer shall come to Zion," Isaiah lix. 19, 20. "*The Spirit of the Lord Jehovah* is upon me, Jehovah hath anointed me to speak good Tidings to the Meek," Isaiah lxi. 1. Luke iv. 18. "Jesus perceived *in his Spirit* that they so reasoned within themselves," Mark ii. 8. "Jesus rejoiced *in Spirit*, and said," Luke x. 21. "Jesus was troubled *in Spirit*," John xiii. 21. "Jesus sighed deeply *in his Spirit*," Mark viii. 12.

THAT THE SPIRIT IS PUT FOR JEHOVAH HIMSELF, OR THE LORD. "God is a *Spirit*," John iv. 24. "Who hath directed *the Spirit* of *Jehovah*, or, being his Counsellor, hath taught him?" Isaiah xl. 13. "*The Spirit* of *Jehovah* led them by the Hand of Moses," Isaiah lxiii. 12, 14. "Whither shall I go from *thy Spirit*, or whither shall I flee from thy Presence?" Psalm cxxxix. 7. "Not by Might, but by *my Spirit*, saith Jehovah of Hosts," Zech. iv. 6. "They provoked *his Spirit*, therefore he became their Enemy," Psalm cvi. 33, 40. "*My Spirit* shall not always strive with Man, because he is Flesh," Genesis vi. 3. "I will not contend for ever, for *the Spirit* should fail before me," Isaiah lvii. 16. "The Blasphemy against the *Holy Spirit* [or *Ghost*] shall not be forgiven; but whosoever speaketh a Word against the Son of Man, it shall be forgiven him," Matthew xii. 31, 32. Mark iii. 28, 29, 30. Luke xii. 10. Blasphemy against the Holy Spirit is Blasphemy against the Divinity of the Lord; but that against the Son of Man is to contradict the Word by interpreting the Sense thereof contrary to Truth; for the Son of Man is the Lord with Respect to the Word, as was shewn above.

51. THAT

51. THAT BY THE SPIRIT, WHERE IT IS SPOKEN CONCERNING THE LORD, IS SIGNIFIED, IN PARTICULAR, THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH, as in the following Passages: “ Nevertheless I “ tell you *the Truth*, it is expedient for you that “ I go away; for if I go not away, *the Comforter* “ will not come unto you; but if I depart, I “ will send him unto you,” John xvi. 7. “ And “ when he *the Spirit of Truth* is come, he will “ guide you into all *Truth*; he shall not speak of himself, but whatsoever he shall hear, that “ shall he speak,” John xvi. 13. “ He shall “ glorify me, for he shall receive *of mine*, and “ shall shew it unto you: All Things that “ the Father hath are mine; therefore said I “ that he shall take *of mine*, and shall shew it “ unto you,” John xvi. 14, 15. “ I will pray “ the Father, and he shall give you another *Com- “ forter*, even *the Spirit of Truth*, whom the “ World cannot receive, because it seeth it not, “ neither knoweth it; but ye know it, for it “ dwelleth with you, and shall be in you; I will “ not leave you comfortless; I will come to “ you, ye shall see me,” John xiv. 16, 17, 18, 19. “ When *the Comforter* is come, whom I will “ send unto you from the Father, even *the Spirit “ of Truth*, he shall testify of me,” John xv. 26.

“ Jesus

“Jesus cried, saying, If any Man thirst, let him
 “come unto me and drink; he that believeth on
 “me, as the Scripture hath said, out of his Belly
 “shall flow Rivers of living Water: This spake
 “he of the Spirit, which they that believe on
 “him should receive. For the Holy Spirit
 “[Ghost] was not yet, because that Jesus was
 “not yet glorified,” John vii. 37, 38, 39.
 “Jesus breathed on the Disciples, and said unto
 “them, Receive ye the Holy Spirit,” John xx.
 22. That the Lord, by the Comforter, the
 Spirit of Truth, and the Holy Spirit or Ghost,
 meant himself, appears from his own Words,
 “that the World did not as then know him,”
 for they did not as then know the Lord; and
 when he said, that he would send the Holy Spi-
 rit, he added, “I will not leave you comfortless,
 I will come unto you, and ye shall see me,”
 John xiv. 16 to 19, 26, 28. And again, “Lo,
 “I am with you always, even unto the End of
 “the World,” Matthew xxviii. 20. And when
 Thomas said, We know not whither thou goest,
 Jesus said, “I am the Way and the Truth,”
 John xiv. 5, 6. And because the Spirit of
 Truth, or the Holy Spirit, is the same with the
 Lord, who is Truth itself, it is therefore also
 said, “The Holy Spirit was not yet, because
 “Jesus was not yet glorified,” vii. 39; for after
 his

his Glorification, or full Union with the Father, which was effected by the Passion of the Cross, then the Lord was the Divine Wisdom and the Divine Truth itself, consequently the Holy Spirit. The Reason why the Lord breathed on the Disciples and said, Receive the Holy Spirit, was because all the Respiration of Heaven is from the Lord; for Angels, as well as Men, have a Respiration and Pulsation of the Heart: Their Respiration is ever according to their Reception of Divine Wisdom from the Lord, and their Pulsation of Heart according to their Reception of the Divine Love proceeding from him; but more of this in it's proper Place.

That the Holy Spirit is the Divine Truth proceeding from the Lord, does further appear from the following Passages: "When they bring you unto their Synagogues, take no Thought what ye shall say, for *the Holy Spirit* shall teach you in the same Hour what ye ought to say," Luke xii. 12. Mark xiii. 11. "Thus saith Jehovah, *My Spirit* that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, Isaiah lix. 21. "There shall come forth a Rod out of the Stem of Jesse; and he shall smite the Earth with the Rod of his Mouth, and
"with

- "with the Spirit of his Lips shall he slay the
 " Wicked; and Truth shall be the Girdle of his
 " Reins," Isaiah xi. 1, 4, 5. " Now with the
 " Mouth he hath commanded, and his Spirit it
 " hath gathered them," Isaiah xxxiv. 16.
 " They who worship God, must worship him
 " in Spirit and in Truth," John iv. 25. " It is
 " the Spirit that quickeneth, the Flesh profiteth
 " Nothing: The Words that I speak unto you,
 " they are Spirit, and they are Life," John vi. 63.
 " John said, I indeed baptize you with Water
 " unto Repentance; but he that cometh after
 " me shall baptize you with the Holy Spirit and
 " with Fire," Matthew iii. 11. Mark i. 8. Luke
 iii. 16. To baptize with the Holy Spirit and
 with Fire, is to regenerate by the Divine Truth
 which has Relation to Faith, and the Divine
 Good which has Relation to Love. " When
 " Jesus was baptized, the Heavens were opened
 " unto him, and he saw the Holy Spirit descend-
 " ing like a Dove," Matthew iii. 16. Mark i.
 10. Luke iii. 22. John i. 32, 33. A Dove is
 a Representative of Purification and Regenera-
 tion by Divine Truth.

Inasmuch as by the Holy Spirit, where it hath
 Relation to the Lord, is signified his Divine
 Life, consequently himself, and in particular
 the

the Life of his Wisdom, which is called the Divine Truth, therefore by the Spirit of the Prophets, which is also called the Holy Spirit, is signified the Divine Truth proceeding from the Lord; as in the following Passages: "*The Spirit* says unto the Churches," Apocalypse ii. 7, 11, 29. Chap. iii. 1, 6, 13, 22. "There were seven Lamps of Fire burning before the Throne, which are *the seven Spirits of God*," Apoc. iv. 5. "In the Midst of the Elders stood a Lamb, having seven Eyes, which are *the seven Spirits of God* sent forth into all the Earth," Apoc. v. 6. Lamps of Fire, and the Eyes of the Lord, signify Divine Truths, and seven signifies what is holy. "Yea, saith *the Spirit*, that they may rest from their Labours," Apoc. xiv. 13. "*The Spirit* and the Bride say, Come," Apoc. xxii. 17. "They made their Hearts as an Adamant Stone, lest they should hear the Law, and the Words which the Lord *of Hosts hath sent in his Spirit* by the former Prophets," Zechariah vii. 12. "*The Spirit* of Elijah doth rest on Elisha," 2 Kings ii. 15. "John shall go before him *in the Spirit* and Power of Elias," Luke i. 17. "Elizabeth was filled with *the Holy Spirit*, and she prophesied," Luke i. 41. "Zacharias was filled with *the Holy Spirit*, and prophesied," Luke i. 67.

i. 67. "David said, *by the Holy Spirit*, the Lord
 "said to my Lord, Sit thou on my Right Hand,"
 Mark xii. 36. "*The Testimony of Jesus is the*
"Spirit of Prophecy," Apoc. xix. 10. Inasmuch
 now as by the Holy Spirit is in particular signi-
 fied the Lord as to Divine Wisdom, and thereby
 as to Divine Truth, it hence appears why it is
 said concerning the Holy Spirit, that it *illustrates*
or enlightens, teaches, and inspires.

52. THAT JEHOVAH HIMSELF, THAT IS,
 THE LORD, SPOKE THE WORD BY THE PRO-
 PHETS. We read concerning the Prophets,
 that they were in *Vision*, and that *Jehovah spoke*
with them; now whilst they were in Vision they
 were not in the Body, but in the Spirit, in which
 State they saw such Things as are in Heaven;
 but when Jehovah spoke with them, they were
 then in the Body, and heard him speaking.
 These two States of the Prophets are to be
 rightly distinguished; for in the State of *Vision*
 the Eyes of their Spirits were open, and the Eyes
 of their Bodies shut, at which Time they also
 appeared to themselves to be carried from Place
 to Place, the Body all the while remaining in
 it's own Place. In this State, at Times, were
 Ezekiel, Zechariah, Daniel, and John, when he
 wrote the Apocalypse; and it is then said, that
 they

they were in a *Vision*, or in the *Spirit*. Ezekiel said, "The Spirit lifted me up, and brought me "in a *Vision* by the Spirit of God into Chaldea to "them of the Captivity. So the *Vision* that I "had seen went up from me," Chap. xi. 1, 24. "He said that the Spirit took him up, and he "heard behind him a Voice of a great Rushing " [or Earthquake], with other Things," Chap. iii. 12, 14. "Also, that the Spirit lifted him up "between the Earth and Heaven, and brought "him in the *Visions* of God to Jerusalem, where "he saw their Abominations," Chap. viii. 3. In like Manner also it was in the Vision of God, or in the Spirit, that he saw the four Animals, which were the Cherubims, Chap. i. and Chap. x. also the New Earth, and the New Temple, and the Angel measuring it, which is related from Chap. xl. to Chap. xlviii. that he was then in the *Visions* of God he says himself, Chap. xl. 2; and that the Spirit took him up, Chap. xliii. 5. The like happened unto Zechariah, in whom was an Angel, when he saw the Man riding among the Myrtle Trees, Zech. i. 8; when he saw the four Horns, and afterwards the Man who had a Measuring Line in his Hand, Chap. ii. 1; also, when he saw Joshua the High Priest, Chap. iii. 1, &c. also, when he saw the Candlestick, and the two Olive

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Trees,

Trees, Chap. iv. 2, 3; when he saw the flying Roll and Ephah, Chap. v. 1, 6; and when he saw the four Chariots coming out from between two Mountains, and the Horses, Chap. vi. 1. In the same State also was Daniel, when he saw the four Beasts ascend out of the Sea, Daniel vii. 3; and when he saw the Battle between the Ram and the He-Goat, Chap. viii. 1, &c. That he saw these Things in Visions, is declared in Chap. vii. 1, 2, 7, 13. Chap. viii. 2. Chap. x. 7, 8; that the Angel Gabriel was seen by him in a Vision, and spoke with him, Chap. ix. 21, 22. The like happened also unto John, when he wrote the Apocalypse, who says, he was *in the Spirit* on the Lord's Day, Apoc. i. 10. That he was carried away *in the Spirit* into the Wilderness, Chap. xvii. 3. That he was carried *in the Spirit* to a great and high Mountain, Chap. xxi. 10. That he saw Horses in a *Vision*, Chap. ix. 17; and elsewhere, where he relates *that he saw* those Things he describes, consequently was in the Spirit, or in a Vision at the Time, Chap. i. 12. Chap. iv. 1. Chap. v. 1. Chap. vi. 1; and in each of the subsequent Chapters.

53. But as to what concerns the Word, it is not said by the Prophets, that they spoke it from
the

the Holy Spirit, but that they spoke it from Jehovah, Jehovah of Hosts, and the Lord Jehovah; for we read, that THE WORD CAME FROM JEHOVAH TO ME; that JEHOVAH SPAKE TO ME; also, very often, THUS SAITH JEHOVAH; and THE SAYING OF JEHOVAH: And as the Lord is Jehovah, as was shewn above, therefore the whole Word was spoken by him. Now, that no one may remain in Doubt on this Head, I will only point out those Passages in Jeremiah, where it is said, "The Word of Jehovah came unto me; Jehovah said unto me; thus saith Jehovah; and the Saying of Jehovah;" which are as follow: Chap. i. 4, 7, 11, 12, 13, 14, 19. Chap. ii. 1, 2, 3, 4, 5, 9, 19, 22, 29, 31. Chap. iii. 1, 6, 10, 12, 14, 16. Chap. iv. 1, 3, 9, 17, 27. Chap. v. 11, 14, 18, 22, 29. Chap. vi. 6, 9, 12, 15, 16, 21, 22. Chap. vii. 1, 3, 11, 13, 19, 20, 21. Chap. viii. 1, 3, 12, 13. Chap. ix. 3, 6, 9, 12, 15, 17, 20, 23, 24. Chap. x. 1, 2, 18. Chap. xi. 1, 6, 9, 11, 17, 21, 22. Chap. xii. 14, 17. Chap. xiii. 1, 6, 9, 11, 12, 13, 14, 15, 25. Chap. xiv. 1, 10, 14, 15. Chap. xv. 1, 2, 3, 6, 11, 19, 20. Chap. xvi. 1, 3, 5, 9, 14, 16. Chap. xvii. 5, 19, 20, 21, 24. Chap. xviii. 1, 5, 6, 11, 13. Chap. xix. 1, 3, 6, 12, 15. Chap. xx. 4. Chap. xxi. 1, 4, 7,

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8, 11, 12. Chap. xxii. 2, 5, 6, 11, 16, 18, 24, 29, 30. Chap. xxiii. 2, 5, 7, 12, 15, 24, 29, 30, 31, 38. Chap. xxiv. 3, 5, 8. Chap. xxv. 1, 3, 7, 8, 9, 15, 27, 28, 29, 32. Chap. xxvi. 1, 2, 18. Chap. xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22. Chap. xxviii. 2, 12, 14, 16. Chap. xxix. 4, 8, 9, 16, 19, 20, 21, 25, 30, 31, 32. Chap. xxx. 1, 2, 3, 4, 5, 8, 10, 11, 12, 17, 18. Chap. xxxi. 1, 2, 7, 10, 15, 16, 17, 23, 27, 28, 31, 32, 33, 34, 35, 36, 37, 38. Chap. xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42. Chap. xxxiii. 1, 2, 4, 10, 11, 12, 13, 17, 19, 20, 23, 25. Chap. xxxiv. 1, 2, 4, 8, 12, 13, 17, 22. Chap. xxxv. 1, 13, 17, 18, 19. Chap. xxxvi. 1, 6, 27, 29, 30. Chap. xxxvii. 6, 7, 9. Chap. xxxviii. 2, 3, 17. Chap. xxxix. 15, 16, 17, 18. Chap. xl. 1. Chap. xlii. 7, 9, 15, 18, 19. Chap. xliii. 8, 10. Chap. xlv. 1, 2, 7, 11, 24, 25, 26, 30. Chap. xlv. 1, 2, 5. Chap. xlv. 1, 23, 25, 28. Chap. xlvii. 1. Chap. xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47. Chap. xlix. 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37, 38, 39. Chap. l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40. Chap. li. 25, 33, 36, 39, 52, 58. These are to be found in Jeremiah only; the like is said in all the other Prophets, and not that the Holy Spirit spake, neither that Jehovah spake unto them by the Holy Spirit.

54. From hence then it appears, that JEHOVAH, who is THE LORD FROM ETERNITY, spoke by the Prophets; and that where THE HOLY SPIRIT is spoken of, it means and is Himself: Consequently, THAT GOD IS ONE IN PERSON AND ESSENCE, AND THAT THAT GOD IS THE LORD.

That the Doctrine of the Athanasian Faith agrees with the Truth, if only by a Trinity of Persons is understood a Trinity of Person, which is in the Lord.

55. **T**HE Reason why Christians have acknowledged three Divine Persons, and thus as it were three Gods, is, because there is in the Lord a threefold Principle [*Trinum*], and one is called the Father, another the Son, and a third the Holy Spirit; and in the Word this threefold Principle is mentioned under distinct Names, as the Soul and Body, and what proceedeth from them, are mentioned under distinct Names, although at the same Time they be one. The Word also in it's literal Sense is such,

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that

that it distinguishes the Things which are one, as if they were not one; hence it is that Jehovah, who is the Lord from Eternity, is at one Time named Jehovah, at another Jehovah of Hosts, at another Time God, at another the Lord, and at the same Time the Creator, Saviour, Redeemer, and Former, or Maker, also Shaddai; and his Humanity, which he assumed in the World, is named Jesus, Christ, the Messiah, the Son of God, the Son of Man; and in the Word of the Old Testament, God, the Holy One of Israel the Anointed of Jehovah, King, Prince, Counsellor, the Angel, and David. Now, since the Word is such in the Sense of the Letter, that it distinguishes by several Names those who nevertheless are One, therefore the Christians of the first Ages, who were plain, simple Men, and understood all Parts of the Word according to the Sense of the Letter, distinguished the Divinity into Three Persons; which, on Account of their Simplicity, was permitted; but yet with this Restriction, that they should believe concerning THE SON, that he was infinite, uncreate, omnipotent, God, and Lord, and altogether equal to the Father; and should further believe, that Father, Son, and Holy Ghost, are not Two or Three, but One in Essence, Majesty, and Glory, consequently in Divinity.

They who thus believe in Simplicity, according to Doctrine, and do not confirm themselves in there being Three Gods, but consider the Trinity as consisting in Unity, are, after their Decease, instructed by Angels, from the Lord that He Himself is that One, and that Trine; which Faith is also received by all who enter into Heaven, for no one can be admitted into Heaven, who thinks of there being Three Gods, howsoever with his Lips he may say there is but One: For the Life of the whole Heaven, and all the Wisdom of Angels, is founded on the Acknowledgment and consequent Confession of One God, and on the Faith that this One God is also Man, and that he is the Lord, who is at once both God and Man. Hence it appears, that it was of Divine Permission that the Christians did at first receive the Doctrine concerning Three Persons, but with this Restriction, that they received at the same Time this Faith, that the Lord was the infinite God, Almighty, and Jehovah; for had they not received this Faith, the Church must needs have perished, inasmuch as a Church exists as such only from the Lord, and all Things pertaining to eternal Life are derived only from him, and not from any other. That a Church exists as such from the Lord, may appear from this single Consideration, that the whole Word, from it's Beginning to it's End,

End, treats only of him, as is shewn above, and that he is to be believed in, and that those who do not believe in him have not eternal Life; nay, that "the Wrath of God abideth on them," John iii. 36. Now whereas every one may see intuitively, that if God is One, HE IS ONE BOTH AS TO PERSON AND ESSENCE, (for no rational Person does or can think otherwise, whilst he thinks that God is One) I shall now cite the Whole of the Athanasian Doctrine or Creed, and afterwards shew, that all Things which are mentioned therein are Truths, if only instead of a Trinity of Persons is understood a Trinity of Person.

56. THE DOCTRINE [or Creed] is as follows: "Whosoever will be saved, before all Things, it is necessary that he hold the Catholic Faith (otherwise the Christian); which Faith except every one do keep whole and undefiled, without Doubt he shall perish everlastingly. And the Catholic Faith (otherwise the Christian) is this, that we worship One God in Trinity, and the Trinity in Unity, neither confounding the Persons,

" sons, nor dividing the Substance (other-
" wise the Essence); for there is one Per-
" son of the Father, another of the Son,
" and another of the Holy Ghost; but
" the Godhead of the Father, of the Son,
" and of the Holy Ghost, is all one,
" the Glory equal, the Majesty co-eter-
" nal. Such as the Father is, such is the
" Son, and such is the Holy Ghost. The
" Father uncreate, the Son uncreate, and
" the Holy Ghost uncreate. The Father
" incomprehensible [infinite], the Son in-
" comprehensible, and the Holy Ghost
" incomprehensible. The Father eter-
" nal, the Son eternal, and the Holy
" Ghost eternal; and yet there are not
" Three Eternals, but One Eternal: As
" also there are not Three Incompre-
" hensible [Infinities], nor Three Un-
" creates, but One Uncreate, and One
" Incomprehensible [Infinite]. So like-
" wise the Father is Almighty, the Son
" Almighty, and the Holy Ghost Al-
" mighty; and yet there are not Three
" Almightyies,

“Almighties, but One Almighty. So
“the Father is God, the Son is God,
“and the Holy Ghost is God; and yet
“there are not Three Gods, but One
“God. So likewise the Father is Lord,
“the Son Lord, and the Holy Ghost
“Lord; and yet there are not Three
“Lords, but one Lord. For like as we
“are compelled by the Christian Verity
“to acknowledge every Person by him-
“self to be God and Lord, so we are
“forbidden by the Catholic Religion to
“say there be Three Gods or Three
“Lords; (otherwise, we cannot, from
“the Christian Faith, say Three Gods
“or Three Lords.) The Father is made
“of none, neither created, nor born; the
“Son is of the Father alone, not made,
“nor created, but born; the Holy Ghost
“is of the Father and of the Son, nei-
“ther made, nor created, nor born, but
“proceeding. So there is one Father,
“not three Fathers; one Son, not three
“Sons; one Holy Ghost, not three Holy
“Ghosts;

“ Ghosts ; and in this Trinity none is be-
“ fore or after the other ; none is greater
“ or less than another ; but the whole
“ Three Persons are co-eternal together,
“ and co-equal. So that in all Things, as
“ is aforesaid, the Unity in Trinity, and
“ the Trinity in Unity, is to be worship-
“ ped (otherwise, that three Persons in
“ one Godhead, and one God in three
“ Persons is to be worshipped). He
“ therefore that will be saved, must thus
“ think of the Trinity.”

“ Furthermore it is necessary to ever-
“ lasting Salvation, that he also believe
“ rightly the Incarnation of our Lord
“ Jesus Christ (otherwise, that he con-
“ stantly believe that our Lord is very
“ Man) ; for the right Faith is, that we
“ believe and confess that our Lord Jesus
“ Christ, the Son of God, is God and
“ Man ; God of the Substance (or Ef-
“ fence, otherwise Nature) of the Fa-
“ ther, begotten before the Worlds ; and
“ Man

“ Man of the Substance (otherwise Na-
“ ture) of his Mother, born in the
“ World; perfect God and perfect Man,
“ of a reasonable Soul and human Body
“ subsisting; equal to the Father as
“ touching his Godhead, and inferior to
“ (otherwise, less than) the Father as
“ touching his Manhood. Who although
“ he be God and Man, yet they are not
“ two but one Christ; one, not by Con-
“ version of the Godhead or Divine Es-
“ sence into Flesh (or the Body), but by
“ taking of the Manhood into God
“ (otherwise, he is one, yet not so as
“ though the Godhead was changed into
“ the Manhood, but that the Godhead
“ took to itself, or assumed, the Man-
“ hood); one altogether, not by Con-
“ fusion (otherwise Commixtion) of Sub-
“ stance, but by Unity of Person (other-
“ wise, he is altogether one, yet not so
“ as that two Natures are commixt, but
“ he is one Person); for as the reasonable
“ Soul and Flesh (or Body) is one Man,
“ so

“so God and Man is one Christ. Who
“suffered for our Salvation, descended
“into Hell, rose again the third Day
“from the dead. He ascended into
“Heaven, and sitteth on the Right
“Hand of the Father God Almighty,
“from whence he shall come to judge
“the quick and the dead; at whose
“Coming all Men shall rise again with
“their Bodies, and shall give Account
“for their own Works; and they that
“have done Good shall go into Life
“everlasting, and they that have done
“Evil into everlasting Fire.”

57. That all the Parts of this Doctrine are Truths, if only instead of a Trinity of Persons is understood a Trinity of Person, may be seen from the same again transcribed, with this Trinity therein substituted. A Trinity of Person is this, That THE DIVINITY OF THE LORD IS THE FATHER, THE DIVINE HUMANITY THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT. When this Trinity is understood, a Man may then conceive one God in his Thoughts, and also

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profess

profess one God with his Lips; otherwise he must needs conceive three Gods in his Thoughts, as must be obvious to every one, and as was obvious to Athanasius himself, wherefore he inserted in his Doctrine the following Words: "*As we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord; so are we forbidden by the Catholic Religion (or by the Christian Faith) to say or name three Gods or three Lords:*" Which is as much as to say, "Although by the Christian Verity it is lawful to acknowledge or to think there are three Gods and Lords, yet nevertheless it is not lawful by the Christian Faith to say or to name more than one God and one Lord." And yet it is by Acknowledgment and Thought that Man is conjoined with the Lord and with Heaven, and not merely by Speech. Besides, no one can comprehend how the Godhead, which is one, can be divided into three Persons, every one of which is God, inasmuch as the Godhead is not divisible; and to make three one by Essence or Substance, does not take away the Idea of three Gods, but only gives an Idea of their Unanimity.

58. That all the Parts of that Doctrine are Truths, if only instead of a Trinity of Persons
be

be understood a Trinity of Person, may appear from the same again transcribed as follows :

“ Whosoever will be saved, it is neces-
“ sary that he hold the Christian Faith ;
“ and the Christian Faith is, that we wor-
“ ship one God in Trinity, and Trinity in
“ Unity, not confounding the threefold
“ Principle [*Trinum*] of a Person, nor se-
“ parating the Essence. The threefold
“ Principle [*Trinum*] of one Person is
“ what is called the Father, the Son, and
“ the Holy Spirit. The Godhead of
“ the Father, of the Son, and of the
“ Holy Spirit, is one and the same, the
“ Glory and the Majesty equal. Such as
“ the Father is, such is the Son, and such
“ is the Holy Spirit. The Father un-
“ create, the Son uncreate, the Holy
“ Spirit uncreate ; the Father infinite, the
“ Son infinite, and the Holy Spirit in-
“ finite ; and yet there are not three
“ Infinites, nor three Uncreates, but one
“ Uncreate, and one Infinite. Likewise
“ as the Father is Almighty, so is the
“ Son Almighty, and the Holy Spirit
“ Almighty ; and yet there are not three

Q 2 “ Almightyies,

“Almighties, but one Almighty. So
“the Father is God, the Son is God,
“and the Holy Spirit is God; and yet
“there are not three Gods, but one God.
“So likewise the Father is Lord, the
“Son is Lord, and the Holy Spirit is
“Lord; and yet there are not three
“Lords, but one Lord. Now, as by
“Christian Verity we acknowledge a
“threefold Principle [*Trinum*] in one
“Person, who is God and Lord; so by
“Christian Faith we can profess one
“God and one Lord. The Father is
“made of none, neither created, nor
“born; the Son is of the Father alone,
“not made, nor created, but born; the
“Holy Spirit is of the Father and of
“the Son, not made, nor created, nor
“born, but proceeding: So there is one
“Father, not three Fathers; one Son,
“not three Sons; one Holy Spirit, not
“three Holy Spirits. And in this Tri-
“nity none is greater or less than another,
“but they are altogether equal. So that
“in

“in all Things, as is aforesaid, the Unity
“in Trinity and Trinity in Unity is to
“be worshipped.”

59. So far with Respect to the Doctrine concerning the Trinity and the Unity of God: After this follows what relates to the Assumption of the Humanity by the Lord in the World, which is called the Incarnation, the Doctrine whereof is true in all and every Part of it, if so be we distinguish aright between the Humanity from the Mother, (in which the Lord was when in a State of Humiliation or Exinanition, and when he suffered Temptations and the Passion of the Cross,) and the Humanity from the Father, in which he was in a State of Glorification or Union: For the Lord assumed in the World a Humanity conceived of Jehovah, who is the Lord from Eternity, which Humanity was born of the Virgin Mary; hence he had both a Divinity and Humanity, a Divinity from his Godhead that was from Eternity, and a Humanity from the Virgin Mary born in Time; but he put off the latter Humanity, and put on or assumed a Divine Humanity: This Humanity is what is called the Divine Humanity, and what is meant in the Word by the

Son of God. When therefore the preceding Passages in the Doctrine concerning the Incarnation, are understood of the material Humanity, in which the Lord was when in the State of Humiliation; and the subsequent Passages therein are understood as spoken concerning the Divine Humanity, in which he was when in the State of Glorification, then all Things therein do agree therewith. *With the material Humanity, in which he was when in the State of Humiliation, these preceding Passages in that Doctrine do agree; "That*
"Jesus Christ was God and Man, God
"of the Substance of the Father, and
"Man of the Substance of the Mother,
"born in the World; perfect God and
"perfect Man, of a reasonable Soul and
"human Body subsisting; equal to the
"Father as to the Godhead, but less
"than the Father as to the Manhood."
Also, "That this Manhood was not con-
"verted into the Godhead, nor com-
"mixed therewith, but put off, and the
"Divine Humanity assumed in it's
"Place." With the Divine Humanity, in
which he was in the State of Glorification, and is

now to Eternity, these subsequent Passages in that Doctrine agree ; “ Although our Lord Jesus
 “ Christ, the Son of God, be God and
 “ Man, yet he is not two, but one Christ ;
 “ yea, he is altogether one, for he is one
 “ Person ; for as the reasonable Soul
 “ and Body form one Man, so God and
 “ Man is one Christ.”

60. That God and Man in the Lord are according to the Doctrine not two, but one Person, and altogether one, even as the Soul and Body are one, appears clearly from many Things which the Lord said himself, as, That the Father and himself are one ; that all Things of the Father are his, and all Things of his the Father's ; that he is in the Father, and the Father in him ; that all Things are given into his Hand ; that he has all Power ; that he is the God of Heaven and Earth ; that whosoever believes in him has eternal Life ; and moreover, that he ascended into Heaven, both as to his Divinity and Humanity, and that, with Respect to each, he sits on the Right Hand of God, which means that he is Almighty ; besides many Passages, which are copiously quoted in the former Part of this Work, from the Word,
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concerning his Divine Humanity, all of which testify that GOD IS ONE AS WELL IN PERSON AS IN ESSENCE; THAT IN HIM IS A TRINITY, AND THAT THAT GOD IS THE LORD.

61. The Reason why these Things relative to the Lord are now for the first Time made publicly known is, because it is foretold in the Apocalypse, Chap. xxi. and xxii. that a New Church should be established by the Lord, when the former Church should come to an End, which New Church was to be founded on this Acknowledgment of the Lord as a first and principal Truth. This Church is what is meant by the New Jerusalem there mentioned, into which none can enter, but such as acknowledge the Lord alone as the God of Heaven and Earth. And this I can aver, that the universal Heaven doth thus acknowledge the Lord; and that whosoever doth not so acknowledge him is not admitted therein; for Heaven exists as such solely from the Lord. It is this Acknowledgment, grounded in Love and Faith, which causeth all the Inhabitants of Heaven to be in the Lord, and the Lord in them, according to what he himself teaches in John, "In that Day ye shall know that I am in my Father, and ye in me, and I in you," xiv.

20. And again, "Abide in me, and I in you: "I am the Vine, ye are the Branches, he that "abideth in me and I in him, the same bringeth "forth much Fruit; for without me ye can "do Nothing: If a Man abide not in me, he "is cast out," Chap. xv. 4, 5, 6. Chap. xvii. 22, 23. The Reason why this Doctrine concerning the Lord was not before discovered from the Word, is, because had it been before discovered and seen, still it would not have been received: For heretofore the Last Judgment was not accomplished, and previous to that Judgment, the Power of Hell prevailed over the Power of Heaven, and Man is in the Midst between Heaven and Hell; wherefore had this Doctrine been understood before, the Devil, that is, Hell, would have taken it out of his Heart, and he would moreover have profaned it. This State of the Power of Hell was altogether destroyed by the Last Judgment, which is now accomplished; since which Time, it is in every one's Power, who desires it, to be enlightened, and gifted with genuine Wisdom: But on this Subject more may be seen in the Work concerning HEAVEN AND HELL, n. 589 to 596, and n. 597 to 603; also in a small Treatise concerning the LAST JUDGMENT, n. 65 to 72, and n. 73, 74.

That

That by the New Jerusalem in the Apocalypse is understood a New Church.

62. **A**FTER that the State of the Christian Church is described in the APOCALYPSE, what it would be at it's End or Consummation, and what it now is; and after that those of the Church, who are meant by the false Prophet, the Dragon, the Whore, and the Beasts, were cast into Hell; and thus after that the Last Judgment was accomplished, it is said therein, "I saw a new Heaven and a new Earth; for the first Heaven and the first Earth were passed away. Then I John saw the Holy City the New Jerusalem, descending from God out of Heaven; and I heard a great Voice out of Heaven, saying, Behold, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God: And he that sat upon the Throne said, Behold, I make all Things new: And he said unto me, Write, for these Words are true and faithful," Apoc. xxi. 1, 2, 3, 5. Now, by the new Heaven and the new Earth which John saw, after the first Heaven and the first Earth had passed away, is not meant a new starry and atmospheric

mospherical Heaven, or such as appears before the bodily Eyes, neither a new Earth on which Men are to dwell; but thereby is meant a New Church both in the spiritual and in the natural World. As a New Church was established both in the spiritual and natural World by the Lord, whilst he was in the World, the same was also foretold by the Prophets, viz. That a new Heaven and a new Earth were then to exist, as in *Isaiah*, Chap. lxxv. 17. Chap. lxxvi. 22; and elsewhere; which therefore cannot be understood, as spoken of an Heaven, such as is visible to the bodily Eyes, or of an Earth habitable by Men. By the spiritual World is here meant that World which is the Abode of Angels and Spirits, and by the natural World that which is the Abode of Men. That a New Church has been lately established in the spiritual World, and that a New One will be established in the natural World, is shewn in several Passages of the Treatise concerning the LAST JUDGMENT, and more fully in the CONTINUATION THEREOF.

63. By the Holy City, the New Jerusalem, is understood this New Church as to it's Doctrine; wherefore it was seen descending out of Heaven from God; for the Doctrine of genuine

ruine Truth is derived from no other Origin than from the Lord through Heaven. And whereas that Church, as to it's Doctrine, is signified by the City the New Jerusalem, it is therefore said, "prepared as a Bride adorned for her Husband," Ver. 2; and afterwards, "There came unto me one of the seven Angels, and talked with me, saying, Come hither, and I will shew thee the Bride the Lamb's Wife; and he carried me away in the Spirit, to a great and high Mountain, and he shewed me the great City, the Holy Jerusalem, descending out of Heaven from God," Verse 9, 10, in the same Chapter. That by a Bride and Wife is understood a Church, when the Lord is understood as the Bridegroom and Husband, is a Thing well known. The Church is a Bride, when she is desirous to receive the Lord, and a Wife, when she actually does receive him. That the Lord is here understood by Husband, is evident from it's being said, *the Bride is the Lamb's Wife*.

64. The Reason why by Jerusalem in the Word is understood the Church as to Doctrine, is, because at Jerusalem, in the Land of Canaan, and in no other Place, there was the Temple and the Altar, and the Offering of Sacrifices, consequently

quently the Celebration of Divine Worship: Wherefore also three yearly Festivals were there celebrated, at which every Male of the whole Land was required to be present; from this Circumstance it is, that by Jerusalem is signified the Church as to Worship, and consequently also as to Doctrine; for Worship is prescribed in Doctrine, and performed according thereto; another Reason was, because the Lord was in Jerusalem, and taught in his Temple, and afterwards glorified his Humanity therein. Moreover, by a City, when mentioned in the Word, in it's spiritual Sense, is signified Doctrine: Hence by the Holy City is signified the Doctrine of Divine Truth from the Lord. (*) That by Jerusalem is understood the Church as to Doctrine, is also evident from other Passages in the Word; as for Example, from these in Isaiah; "For Zion's Sake will I not hold my Peace, and for Jerusalem's Sake I will not rest,

(*) That by a City, when spoken of in the Word, is signified, in it's spiritual Sense, the Doctrine of the Church and of Religion, may be seen in the *Arcana Coelestia*, at n. 402, 2450, 2943, 3216, 4492, 4493. That by a Gate of a City is signified, in the same Sense, a Doctrine by which there is an Entrance into the Church, n. 2943, 4447, 4478. And that therefore the Elders sat in the Gates of the City, and judged therein, see the same Numbers: That to go out at a Gate spiritually signifies to recede from Doctrine, n. 4492, 4493. That Cities and Palaces are represented in Heaven, when the Angels are in Converse concerning Doctrinals, n. 3216, of the same.

"rest, until the Righteousness thereof go forth
 "as Brightness, and the Salvation thereof as a
 "Lamp that burneth. Then the Gentiles shall
 "see thy Righteousness, and all Kings thy Glory;
 "and thou shalt be called by a new Name, which
 "the Mouth of Jehovah shall name: Thou shalt
 "also be a Crown of Glory in the Hand of Je-
 "hovah, and a Royal Diadem in the Hand of
 "thy God: the Lord delighteth in thee, and
 "thy Land shall be married. Behold, thy Sal-
 "vation cometh, his Reward is with him: And
 "they shall call them the Holy People, the Re-
 "deemed of Jehovah: And thou shalt be called,
 "Sought out, a City not forsaken," lxii. 1, 2, 3,
 4, 11, 12. The whole Chapter treats concern-
 ing the Coming of the Lord, and the new
 Church that is to be established by him: This
 new Church is that which is signified by the
 Jerusalem that shall be called by a new Name,
 which the Mouth of Jehovah shall name, and
 that shall be a Crown of Glory in the Hand of
 Jehovah, and a Royal Diadem in the Hand of
 God; in which Jehovah shall delight, and that
 shall be called a City sought out, and not for-
 saken: By these Things cannot be understood
 that Jerusalem inhabited by the Jews, when the
 Lord came into the World, for it was wholly
 contrary to this Character, and ought rather to

have

have been called Sodom, as it also is called, Apoc-
calypse xi. 8. See Isaiah iii. 9. Jeremiah
xxiii. 14. Ezekiel xvi. 46, 48. So in another
Place in Isaiah, "Behold, I create a new Hea-
"ven and a new Earth, the former shall not be
"remembered: Be ye glad and rejoice for ever
"in that which I create. Behold, I create Je-
"rusalem a Rejoicing, and her People a Joy,
"and I will rejoice in Jerusalem, and joy in my
"People. Then shall the Wolf and the Lamb
"feed together: They shall not hurt nor de-
"stroy in all my Holy Mountain," lxxv. 17, 18,
19, 25. This Chapter also treateth concerning
the Coming of the Lord, and the Church that
was to be established by him, which was not
established with those who dwelt in the natural
Jerusalem, but with those without it. It is this
Church that is signified by the Jerusalem that
should be a Rejoicing to the Lord, and whose
People shall be to him a Joy; also where the
Wolf and the Lamb shall feed together, and
where they shall do no Evil. Here also it is
said, as it is in the Apocalypse, that the Lord
was to create a new Heaven and a new Earth,
by which also the like Things are signified; it
is also said, that Jerusalem was to be created.
So again in Isaiah, "Awake, awake, put on
"thy Strength, O Zion, put on thy beau-
"tiful Garments, O Jerusalem, the holy
R 2 " City;

"City; for there shall no more come into thee
 "the uncircumcised, and the unclean; shake
 "thyself from the Dust; arise, and sit down,
 "O Jerusalem: My People shall know my
 "Name in that Day, I am he that doth speak,
 "behold it is I. Jehovah hath comforted his
 "People, he hath redeemed Jerusalem," lli. 1,
 2, 6, 9. This Chapter also treateth concerning
 the Coming of the Lord, and the Church to be
 established by him: Wherefore, by that Jeru-
 salem into which the uncircumcised and unclean
 should no more enter, and which the Lord should
 redeem, is signified a Church; and by Jerusa-
 lem the Holy City, a Church with Respect to
 Doctrine from the Lord. So in Zephaniah,
 "Sing, O Daughter of Zion; rejoice with all
 "thy Heart, O Daughter of Israel, the King
 "of Israel is in the Midst of thee: Thou shalt
 "not fear Evil any more: The Lord will
 "rejoice over thee with Joy: He will rest in
 "thy Love, he will joy over thee with Singing.
 "I will make you a Name and a Praise among
 "all the People of the Earth," iii. 14, 15, 16,
 17, 20. Here in like Manner the Subject
 treated of is concerning the Lord and the Church
 derived from him; over which the King of Israel,
 who is the Lord, will rejoice with Joy, exult
 with Singing, and in whose Love he will rest,
 and

and whom he will make a Name and a Praise among all the People of the Earth. So in Isaiah, "Thus saith Jehovah thy Redeemer and thy Former [or Maker] to Jerusalem, Thou shalt be inhabited; and to the Cities of Judah, Ye shall be built," xlv. 24, 26. And in Daniel, "Know therefore and understand, from the Going forth of the Word until the restoring and building Jerusalem, even to Messiah the Prince, shall be seven Weeks," ix. 25. That by Jerusalem is here also understood and meant the Church, is evident, because this was restored and established by the Lord, which was not the Case with Jerusalem the Seat of the Jews. By Jerusalem is signified a Church from the Lord also in the following Passages: In Zechariah, "Thus saith Jehovah, I am returned unto Zion, and will dwell in the Midst of Jerusalem: From whence it shall be called a City of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain," viii. 3, and 23 to 23. In Joel, "Then shall ye know that I am Jehovah your God dwelling in Zion my Holy Mountain: Then shall Jerusalem be holy: And it shall come to pass in that Day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk: And Jerusalem shall dwell from Generation to Generation,"

"tion," iii. 17 to 20. In Isaiah, "In that
 "Day shall the Branch of Jehovah be beautiful
 "and glorious: And it shall come to pass, that
 "he that is left in Zion, and he that remaineth
 "in Jerusalem, shall be called Holy; even every
 "one that is written among the Living in Jeru-
 "salem," iv. 2, 3. In Micah, "In the last
 "Days it shall come to pass, that the Mountain
 "of the House of Jehovah shall be established
 "in the Top of the Mountains: For the Law
 "[Doctrine] shall go out of Zion, and the
 "Word of Jehovah from Jerusalem; unto thee
 "shall the first Dominion [former Kingdom]
 "come, the Kingdom shall come to the Daugh-
 "ter of Jerusalem," iv. 1, 2, 8. In Jeremiah,
 "At that Time they shall call Jerusalem the
 "Throne of Jehovah, and all Nations shall be
 "gathered to the Name of Jehovah to Jeru-
 "salem; neither shall they walk any more after
 "the Imagination of their evil Heart," iii. 17.
 In Isaiah, "Look upon Zion the City of our
 "Solemnities, thine Eyes shall see Jerusalem a
 "quiet Habitation, a Tabernacle that shall not
 "be taken down; not one of the Stakes thereof
 "shall ever be removed, neither shall any of the
 "Cords thereof be broken," xxxiii. 20; be-
 sides many other Places; as in Isaiah xxiv.
 23. Chap. xxxvii. 32. Chap. lxvi. 10 to

14. In Zechariah vii. 3, 6, 8, 9, 10. Chap. xiv. 8, 11, 12, 21. In Malachi iii. 1, 4. In David, Psalm cxxii. 1 to 7. Psalm cxxxvii. 4, 5, 6. That by Jerusalem, in these Places, is understood a Church, which was to be established, and was established by the Lord, and not the Jerusalem inhabited by the Jews in the Land of Canaan, may also appear from those Passages in the Word, where it is said of the latter, that it is wholly ruined or lost, and that it was to be destroyed; as Jeremiah v. 1. Chap. vi. 6, 7. Chap. vii. 19, 20. Chap. viii. 16, 17. Chap. ix. 10, 11, 13, and following. Chap. xiii. 9, 10, 14. Chap. xiv. 16. Lamentations i. 8, 9, 15, 17. Ezekiel iv. 1 to the End. Chap. v. 9 to the End. Chap. xii. 18, 19. Chap. xv. 6, 7, 8. Chap. xvi. 1 to the End. Chap. xxiii. 1 to 49. Matthew xxiii. 33, 37, 39. Luke xix. 41 to 44. Chap. xxi. 20, 21, 22. Chap. xxiii. 28, 29, 30; and in many other Places.

65. It is said in the Apocalypse, "I saw a new Heaven and a new Earth;" and afterwards, "Behold, I make all Things new;" by which Nothing else is meant, than that in the Church now to be established by the Lord, there will be new Doctrine, which did not exist in

in the former Church. The Reason why this Doctrine was not manifested before is, because, had it been manifested, it would not have been received, for the Last Judgment had not yet been accomplished, prior to which the Power of Hell prevailed over the Power of Heaven, as was observed before; Wherefore, if the Doctrine had been before delivered, even from the Mouth of the Lord, it would not have remained with Man, neither will it at this Day remain with any, except with those who worship the Lord alone, and acknowledge him as the God of Heaven and Earth; see n. 61, above. This same Doctrine was indeed delivered before in the Word; but inasmuch as the Church, not long after it's first Establishment, was turned into Babylon, (*) and then in succeeding Times by others into Philisthea, therefore that Doctrine could not be seen from the Word; for a Church seeth the Word agreeably to the Principles of it's own Religion, and the Doctrine thereof. Now the Things that are new in this Treatise, are in general these:

“ I. That

(*) By Babylon, or Babel, as the Author hath shewn in other Parts of his Works, is spiritually signified corrupt Worship, in which Self-Love and the Love of the World have Dominion. So is the Worship of the Church of Rome.

— By Philisthea, or the Philistines, is signified the Doctrine of Faith separate from Charity, such as prevails in the Protestant Churches.

"I. That God is One in Person and
"Essence, and that he is the Lord. II.
"That the whole Sacred Scripture re-
"lates solely to the Lord. III. That he
"came into the World to subdue the
"Hells, and glorify his Humanity;
"and that he accomplished each of
"these Purposes by Temptations ad-
"mitted in himself; and fully by the
"final Temptation, which was the
"Passion of the Cross; that hereby he
"became a Saviour and Redeemer;
"and hereby he alone hath Merit and
"Righteousness. IV. That by his ful-
"filling all Things of the Law, is meant
"that he fulfilled all Things of the
"Word. V. That he did not take away
"the Sins of Mankind by the Passion of
"the Cross, but that he bore them as a
"Prophet; that is, that he suffered the
"Church to be represented in himself,
"thereby shewing in what Manner it had
"treated the Word. VI. That an Impu-
"tation

"tation of Merit has no Meaning, unless thereby is understood a Remission of Sins, after real Penitence." These are the general Contents of this Treatise: In the subsequent Treatises concerning the Sacred Scripture, the Doctrine of Life, Faith, and concerning the Divine Love and Divine Wisdom, are further manifested other Things, which hitherto have, in like Manner, been unknown.

F I N I S.



